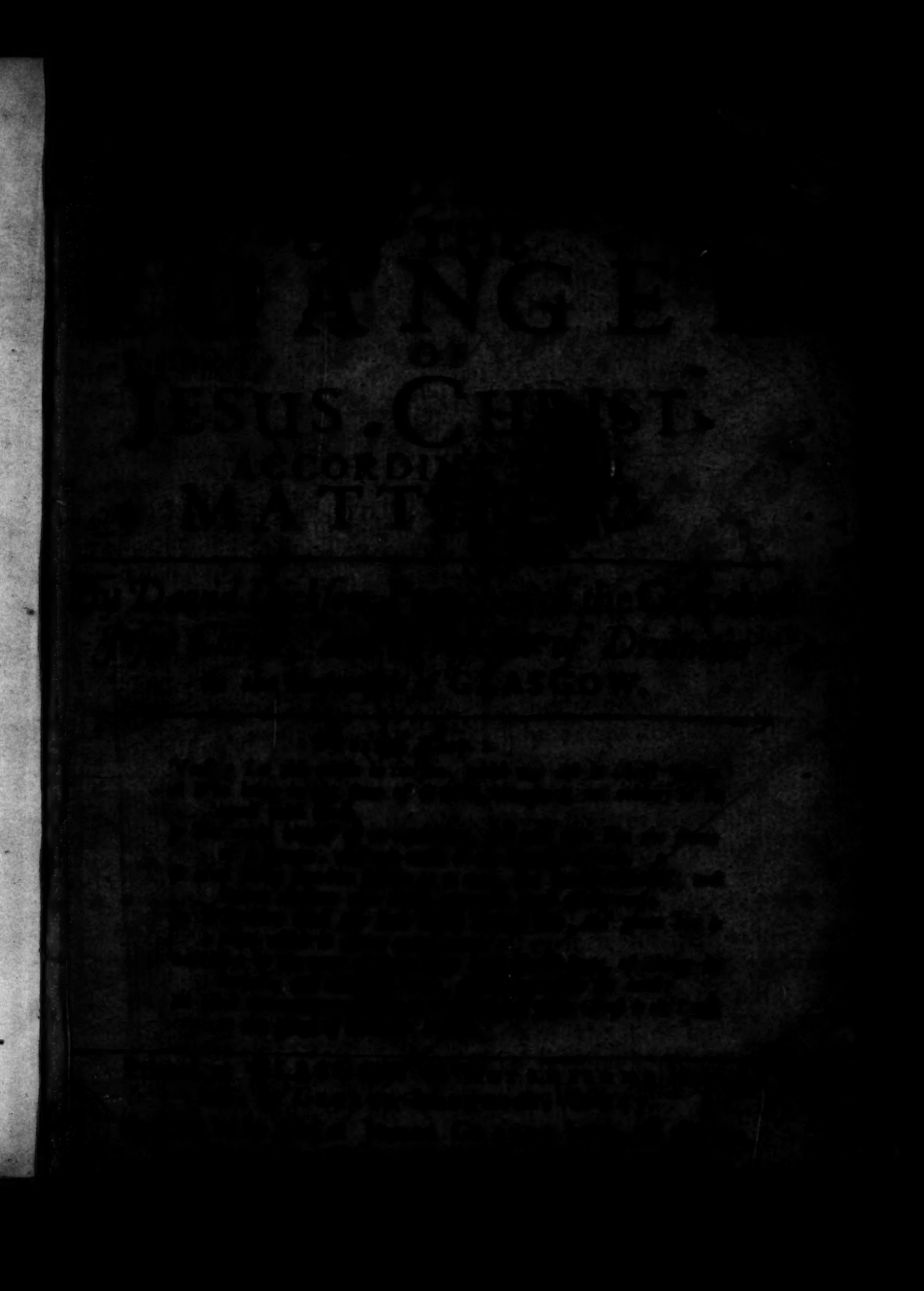

EXPOSITION
OF THE
EVANGEL
OF
JESUS CHRIST,
ACCORDING TO
MATTHEW.

By David Dickson, Preacher of the Gospel of Jesus Christ, and Professor of Divinity in the University of GLASGOW.

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RIGHT

MY LORD

LOUDOUN

LORD OF MAUCHLIN AND

Tarinzean, &c. High Chancellour of

SCOTLAND, &c.

And to His Honourable, and Hopefull

Sonne, Lord Mauchlin, Grace and

uiseth much of the spreading of the light of

Dominions, (especially the Lord having now seconded his own Work, by drawing from the fountain of his own free Grace, the body of these Kingdomes into a solemne Covenant, for purging of all his holy Ordinances, and promoving of sound Religion) so doeth it call aloud unto all the Pastors of his Flock, and to all the Godly learned, by all meanes to lead the Lords People in upon the right understanding of the Scriptures, least the plain and marvellously Consonant Word of GOD be mistaken and wrested, by the instability and unskilfulnes of such as have not their senses exercised to discern the single meaning of the Lords Voice, and the admirable Harmony of his heavenly Speaches. Many worthy Men of GOD (it is true) have profitably taken pains to this purpose, and some have written large Commentaries upon sundry Books, and Parcels of Scripture: others have translated out of Latine the Commentaries of others: But of those worthy Mens Labours, only such as have much leasure, and patience to read, can make use: Others have written short paraphrases of harder places: others, expositions of hard words, others have minded herewith some sweet notes, & observations, all of them contributing one with another unto the Common-good, so much as each sort of writting could carry: Yet besides all these laudable wayes of explication of Scripture, it seemeth that these dangerous Times (wherein so many diverse errours are privily crept in, and begun openly also to avow themselves) do call for such an explanation of the whole Bible, as might not only shew the scope of each Book and Chapter, with the cohesion of the Verses, and the meaning of the Words; but also propone the special heads of Doctrine in each place, whereby People might see the whole grounds of Religion in the Text, and be guarded against all damnable errours, (In which these persons are easily ensnared, who know not the Scriptures, nor the Power of GOD) and all this to bee in such brevity and clearnes, that Men in their Dayly Set-reading of the Lords Word, might in the space of half an hour perus a competent portion of Scripture, thus explained.

I say *Set-time for their private Reading*, because albeit every Man is not set apart for the Word and Doctrine, but most part have, by Gods appointment, civile callings, and necessar imploiments about the matters of this life, each calling and imployment having its own work, and each work requiring its own time, so that there remaineth little time beside unto many; yet that man is too much buffled in temporall effairs, and more involved in the World then he can answer for, who doth not redeem dayly so much time, as the necessar exercise of Religion in the Word, and Prayer, doth require, beside secret ejaculations of Prayer unto God, mixed with his effairs, and the Mason-like looks of his Conscience, levelling its eye, to each action, to see if it be conform to the Rule: for presuppose a man were imployed as much as a King, and had so many realmes to govern as were under David, King of Israel, yet could he not be excused for this, to neglect GODS Word and Prayer; for David oftner then once every day, yea and in the night also, did finde time to call on GOD, and praise his Name, and verse himself in his Word, *psal.* 119. 55, 62, 164. Let the men of this World, who have their portion in this Life, and have set up in their hearts the filthy idols of worldly profite, pleasure and preferment, for gaining and keeping whereof, they do make use not only of all men, but also of GOD and Religion, so far only, and no otherwise then as they may bee suitable and serviceable to their base ends: Let such men (I say) neglect reading of the Scriptures, and all serious following of religious exercises: But let not the children of GOD do so, who hold their standing heer, and the hopes of eternall life heerafter by faith in Christ, for promoving of whole Cause and Kingdome, they are resolved to bear his Crosse, were it even to the Doores of Heaven, if so GOD please, and to lay it down on the threshold, with thanks and praise, that ever they were counted worthy to suffer for his Name, let not these blessed Soules walk in the way of the ungodly, but rather delite themselves in the Law of GOD, and meditate therein night and day, *psal.* 1, 2, 3. For the

service

service of such Saints, and facilitating of their reading of holy Scripture. I come forth (as before in the brief Explanation of the Epistle to the Hebrews, so now in the brief explanation of the Euangel according to Matthew) to call yet again unto the Godly Learned, to stir up themselves for contributing one with another, unto some such brief explanation of the whole Bible, as their Godly Wisedome shall agree upon a mould, this or any other, because apparantly, it is but little and not considerable, which any one man alone can overtake in this Work.

As for this Piece, such one as it is, There is great reason why it should bear your Honourable Name, in the Title of it, it being a part of the fruit of your Labours, who as One eminently careful of the purity of Gods Ordinances, hath with others of our Renowned Nobility, faithfull Ministers and Burrows, run the hazard of all things in this Life, and of life it self, to purge the Land from Superstition, and Heresie, and to give Freedome, not onely to the Preaching of the Truth of the Gospel, but also unto Pens and Presses for propagation of it. What singular Proofes of Integritie, and inflexible Constancie your Honour hath given in this great work, of uniting these three Kingdomes more nearly unto God, and among themselves in the matters of Religion, it is so well known, that I need say nothing, but blesse God, for the raising up of so many precious Sons of Sion, to take their Mother by the Hand, in the day of her calamitie, and give thanks to his Majestie for your L. in particular.

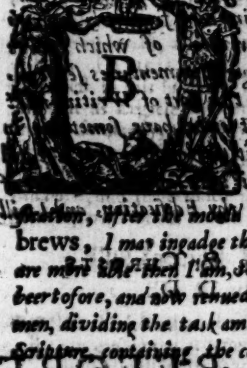
And, as for *Your Honour*, my Lord, *Manchlin*, I could not but join your L. Name with *Your Noble Father* in this Dedication, partly, because you follow up so hard after his Courteps, that your gracious and prudent Behaviour, observed by all Beholders, hath drawn from your Condisciples in Parliament a more ample Elogie, then either your L. Modestie, or my measure of Commendation of men will suffer me to repeat; partly, that your L. may be thus yet

more

more ingadged to drink in, and maintain that Doctrine of Salvation by Christ, which giveth the text of his Testament for a Pawn and Pledge of its verity, The love and fruitfull Profession whereof, that it may be the constant Glory of the House of *Loudoun*, is the heartie prayer of

Both Your Honours affectionat
Servant, in the LORD,
DAVID DICKSON.

TO THE HONEST HEARTED READER.



Beside what I have said in The Epistle Dedicatory, *I must acquaint thee (worthy Reader) yet further with my purpose and way in this piece: The special intent of the putting fourth of it, is not only that measure of edification which thou mayest reap by this small work; but also, that in satisfying the Desire of sundry worthy Men of GOD, who have obtested me to make proof, how some other place of Scripture may be fitted unto the Churches edification, after the mould of the* Short Explanation of the Epistle to the Hebrews, *I may ingadge them all (if it be possible) and others also with them, who are more able then I am, to quicken and prosecute, as Partners, the motion made by me heertofore, and now renued: to wit, That by the Consent of a number of able Workmen, dividing the task among them, some such brief Explanation of the whole Text of Scripture, containing the chief Doctrines, in a way accommodat unto the capacity of common People, may see the light, for the setling of saving Truth in theii Hearts,*

by the

To the [illegible] Reader.

[illegible] of Divine Faith, closing immediatly with the Text of Scripture. Then which Work I conceive there can be no one mean, after powerfull Preaching, more forcible for rooting out of errours, and manifesting unto all Men the true Religion which we professe in Britaine, and by Covenant are oblieged to maintain and propagate according to our Power.

In this Explanation of the Gospel according to Matthew, I have laboured to fit the mould so, that the Deduction of the Doctrines from the Text may bee more obvious to the Readers uptaking, then it is in The short Explanation of the Epistle to the Hebrews.

I have contented my self with some few observations upon each Text, which might serve most for the clearing of the place; leaving to every Reader, as he hath time for Meditation, and Ability of Gifts, to observe what further the Text may affoord: it being sufficient for my Design, that thou find so much clearnes and sweetnes in [illegible] with more [illegible] of this [illegible].

I point ordinarly as some words in the Text, for a Ground of the Doctrine proponed: from which Words, if the Doctrine do not immediatly arise, and formally follow, yet from these Words such Doctrines may be inferred, after some little larger Explication of them, as these illative Particles, FOR, and THEREFOR, do at least import.

The Historie being all along most part plain, I have foreborn to trouble thee with large Contents or Analysis, or Exposition of Words, and have insisted only where some difficulty is, and that so long only, as was necessary to give some light. Pushing in all other places unto the Doctrine, and couching in them frequently, so much Exposition of the Words as I could, with clearnes and brevity, of which I have had a speciall care, resolving with my self, that as larger Commentaries serve only for them, who have Leasure and Love to read much, so this sort of Writing must be for those only, who (for our reason or other) must either have something in short, or nothing at all. If this Mould seem unto thee fit [illegible] Book; pray with me, that the Lord would fit, and stir up [illegible] Instruments, for hastning forth this wished for work, unto thy Edification, and I will remain,

Thine, to serve thee, for CHRISTS Cause; D. D.

BEFORE

BEFORE THE EUANGEL

written by Matthew, a Title is prefixed, common to it, and all the reſt of the Writings of the Apoſtles and Evangeliſts, which is this:

The New Teſtament, or Covenant of our Lord and Saviour Jeſus Chriſt.

THE whole Bible is commonly called by the name of Old and New Teſtament, or Covenant: One word ſignifying both *Covenant* and *Teſtament*, as it were *A Teſtamentarie Covenant*. The reaſon why the holy Scriptures written before and ſince Chriſt came, are called by the name of *Covenant*, is, becauſe the Covenant of Redemption between the Father and the Son, for purchaſing of Salvation, and ſaving graces to the Elect; and the *Covenant* of Grace made with the Church through CHRIST, for application of all purchaſed graces leading unto ſalvation, are the ſum and ſubſtance of the whole Bible. The reaſon why the Scriptures are called alſo by the name of *Teſtament* is, becauſe the Son of GOD having undertaken to lay down his life (which now he hath performed) as the price of Redemption, and ſo having made all things belonging to life to be his own by paction, he doth by way of Legacy, diſpone and bequeath unto the children of promiſe in the holy Scriptures, as in a written and ſealed Teſtament, whatſoever by his death he hath purchaſed unto them, that whoſoever in the ſenſe of ſin, and fear of wrath, do flee unto CHRIST, may lay claim unto righteouſnes and eternall life, as Heirs of CHRIST; and may ſeek with confidence, not only to have the firſt fruits of his Conqueſt in this life, but alſo to have the full poſſeſſion thereof in the life to come; and that as Legacie left unto them by CHRIST. But becauſe theſe heavenly Myſteries are not ſo clearly, and fully ſet down in the Writings of Moſes and the Prophets, as they are now reveiled in the writings of the Euangeliſts, and Apoſtles; Therefor the Books of Scripture written before Chriſt came in the fleſh, are called the *Old Covenant*, or the *Old Teſtament*, and theſe which are written ſince he came, are called the *New Covenant*, or the *New Teſtament* of our LORD JESUS.

The ſpeciall Title prefixed to this Euangel, is, *The Goſpel* By, *or* According to *Matthew*.

THIS Book is called the Goſpel or glad Tydings, becauſe the doctrine contained in it concerning our redemption from ſin and miſerie, by CHRIST the Son of GOD, is the moſt joyfull newes that ever the world did hear; eſpecially after that the Law and *Covenant* of workes have diſcovered unto us the vileneſſe of ſin, and the unſupportable burden of GODS wrath, due to our ſin: It is called the Goſpel, *By*, or *According to Matthew*, (who alſo

alſo was called Levi) becauſe GOD in a ſpeciall providence, did make choiſe of him to write this Evangel to the world, as of one who had found in a ſpeciall manner by experience in his own perſon, the power of life, and riches of grace in Chriſt, making him not onely of a ſinner a Saint, but alſo of a Publican an Apoſtle.

CHAPTER I.

In this Chapter is contained the genealogie of JESUS CHRIST, *as he is Man, unto* verſ. 18. *And five evidences of his holy and wonderfull incarnation, from* verſ. 17. *to the end.*

Verſ. 1. THe Book of the generation of JESUS CHRIST, the ſon of David, the ſon of Abraham.

IN this Title of the Genealogie, or Roll of the Pedegrie of CHRIST, The Evangeliſt holdeth forth unto us theſe things: 1. The perſon of whom we have to take notice heer, is not a meer man, but the Saviour of men, for the inſcription calleth this Roll, *The Book of the generation of JESUS CHRIST*, ſuch a man as is true God alſo, and worthy to be called, in the moſt proper and ſtrict ſenſe, *JESUS*, the true *SALVATOR* and *DELIVERER* of men from ſin and wrath; which Styl properlie taken, belongeth onlie to him who is almightie God, and *JESUS* in effect. 2. This perſon *JESUS* is throughly able and fully furniſhed for accompliſhing the work of mans ſalvation, and one who is anoynted unto the offices of Prophet, Prieſt, and King, to bring about, and perfit the ſalvation of his own: for this *JESUS*, is that *CHRIST*, the eminently *anointed SAVIOUR*. 3. He is the Saviour of Jew and Gentile, who in his Hebrew name *JESUS*, and his Greek name *CHRIST*, doeth liſt up a banner of love unto both, That the Hebrews and Grecians, the Jews and Gentiles may come to him for Salvation, the one no leſſe then the other. 4. As the Lord did promiſe in Paradiſe in the aſſumed ſeed of the woman, to tread down the head of the ſerpent, and did renew his promiſe in Abrahams ſeed, to bleſſe all the nations of the earth, and in Davids ſeed to reigne and rule over the true Iſrael of God for ever, ſo hath he performed; yea he hath carefully provided, not only to make his promiſe good, but alſo that the degrees of his lineall deſcent according to his humane nature ſhould be marked; partly in the holy ſcripture from Abraham unto the Jews captivity in Babylon; and partly in the publict regiſters of the family and poſterity of David, from the captivity unto his birth, Therefor he is called the *Son of Abraham*, the *Son of David*, and mention is made of a *Book* or *Roll*, drawn forth of the records. This Regiſter was from age to age ſo punctually filled up in every family and made notour to all men Ezra, 2. 62. That not only Davids poſterity was known thereby, and according to it was taxed by Ceſar in Bethlehem; but alſo all the reſt of the families of the Hebrews then in Judea, could recken their genealogie by the publict records, and were taxed in their ſeverall places accordingly. Luke, 2, 3, 4, 5.

2 Abraham begat Iſaac, and Iſaac begat Jacob, and Jacob begat Judas, and his brethren.

3 And Judas begat Phares and Zara of Thamar, and Phares begat Eſrom, and Eſrom begat Aram.

4 And Aram begat Aminadab, and Aminadab begat Naaſſon, and Naaſſon begat Salmon.

5 And Salmon begat Booz of Rachab, and Booz begat Obed of Ruth, and Obed begat Jeſſe,

6 And

6 And Jeſſe begat David the king, and David the king begat Solomon of her *that had been the* wife of Urias.

7 And Solomon begat Roboam, and Roboam begat Abia, and Abia begat Aſa.

8 And Aſa begat Joſaphat, and Joſaphat begat Joram, and Joram begat Ozias.

9 And Ozias begat Joatham, and Joatham begat Achaz, and Achaz begat Ezekias.

10 And Ezekias begat Manaſſes, and Manaſſes begat Amon, and Amon begat Joſias.

11 And Joſias begat Jechonias and his brethren, about the time they were caried away to Babylon.

12 And after they were brought to Babylon, Jechonias begat Salathiel, and Salathiel begat Zorobabel.

13 And Zorobabel begat Abiud, and Abiud begat Eliakim, and Elakim begat Azor.

14 And Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud.

15 And Eliud begat Eleazer, and Eleazar begat Mathan, and Mathan begat Jacob.

19 And Jacob begat Joſeph the huſband of Mary, of whom was born Jeſus, who is called Chriſt.

17 So all the generations from Abraham to David, are fourteen generations: and from David untill the carrying away into Babylon, are fourteen generations: and from the carrying away into Babylon unto Chriſt, are fourteen generations.

This Catalogue of the poſterity of David being ſo notourly known, from the publict Regiſters and records of the family of David, that no doubt nor queſtion was made of Chriſts deſcent from David, no not by his enemies, Therefor the Euangeliſt doeth not ſcrupulouſly name heer every one of his Anceſſors, but only draweth the line along ſo far, as it might ſuffice for the churches edification: and by ſo much as is heer ſet down, he doth teach us theſe things: 1. JESUS CHRIST is the very true Meſſias promiſed to the fathers, who now in the fulneſſe of time, hath aſſumed humane nature of the ſeed of *Abraham*, and *David*, whoſe *Son he is called* according to the fleſh: and this he pointeth at, when he ſayeth, *Abraham begat Iſau, &c.* 2 For our confirmation in the faith of JESUS CHRIST, we ſhould acquaint our ſelves with the prophecies which went before of him, and with the hiſtorie of his anceſſors *heer recorded from the Scripture of the Old Teſtament*, and in ſpeciall from Abraham to the captivity of Babylon. 3. Seeing it is a hard matter to believe, that GOD ſhould ſo emptie himſelf for us, and become a man like unto us, we ſhould receive ſo many impreſſions of the verity of his humane nature, as there are ſeverall names of his anceſſors, according to the fleſh, named in this Catalogue, for to this end wee are led from one to another, by *he begat*, and *he begat*. 4. No man ſhould be affrayed to

offer himself to be ingrafted as a branch in CHRIST, because CHRIST hath been pleased to be a branch of poor Ruth, a Gentile, als well as of rich Booz: of unlearned persons als well as learned, of ignoble and meane persons, als well as Kings: yea and of persons blotted with notorious faults, as Rachab and Tamar, no lesse then of holy Patriarchs and Prophets, such as Abraham and Isaac. 5. As he hath separated our nature in his own person, from all the pollution of his ancestors heer recorded, so he can sanctifie our persons and nature, how polluted soever our persons have been. 6. By summing up the generations from Abraham unto CHRIST in thrise fourteen, he teacheth us, that notwithstanding so many notable changes were made in that people, especially about the period of each fourteen Generation; yet was the promise of the Messias coming, and the lineall descent of the blessed seed still keeped on foot, till our Lord was born, and by this same meanes, he giveth us to understand, that in the greatest commotions of kingdomes or commonwealths, no promise made to the church shall be shaken.

Vers. 18. Now the birth of Jesus Christ was on this wise: when as his mother Mary was espoused to Joseph (before they came together) she was found with childe of the holy Ghost.

In the second part of the chapter we have five evidences of CHRISTS wonderfull incarnation. The first is, the Virgin Marie is *found with Childe of the HOLY GHOST*; wherein these truths offer themselves. 1. Albeit CHRIST as GOD be eternall, and hath no mother; yet as he is a man, he hath Marie, His Mother in her virginity, For *before they came together, She was found with Childe of the HOLY GHOST.* 2. This wonderfull conception was no lesse true and reall then any ordinar conception could be: for by ordinar evidence *She is found with Childe*, which was observed by those who did not know that it was of *the Holy Ghost*, till afterward. 3. We should neither speak nor think of this holy conception, without the remembrance of the wonderfull operation of the Holy Spirit: for to preveen all unworthy and unbeseeming thoughts of this transcendent mistery: No sooner doth the Euangelist make mention of the Virgins being *with Childe*, but immediatly he subjoyneth, *of the Holy Ghost*, To teach us, to bewar to think any thoughts of this great mistery of Godlinesse, the incarnation of the Son of God, except by the conduct *of the Holy Ghost*, who must form right thoughts of CHRIST in our hearts, and lead us along through this following history in all saving trueth. 4. The LORD hath a care of the fame and estimation of those, in whom he mindes to honour himselfe, for it is provided by God so, that the Virgin Mary being with Child, the promised Messias shall be espoused to her husband Joseph, that no exception could be taken against her, by such as did not beleeve the misterie.

Vers 19. Then Ioseph her husband being a just man, and not willing to make her a publique example, was minded to put her away privily.

The second Evidence, is Josephs Perplexity, who being certain of the reall Conception of the Virgin, and uncertain of the holy Manner of it, either because he was not informed by the Virgin how the matter was, or because, if he was informed, he did not fully beleeve; he is put to a perplexed deliberation what to do; There was on the one hand such evidence of purity and holines in the carriage of the blessed Virgin, that Joseph could not find a reason in Justice to make her a publict Example, and for this part of his resolution he is commended as *a just Man*: On the other hand ther was such certainty of her being with child, and that the child was not his, that he minded to *put her away privily*. *Doct.* 1. GOD by perplexities, can prepare the hearts of his own, for a clearer satisfaction in matters of highest concernment; for this exercise of Joseph is made a Har-

binger

binger to the revelation, and ſatisfaction which afterward he received: 2. Our LORDS ſufferings began very early, even ere he was born, when the Virgin Mother cometh under ſuſpition, for his incarnation, and cometh under this hazard, to be put away privily for his cauſe. 3. No wonder CHRIST have hard entertainment in the world before he be known, when even his own, according to election, do refuſe him, till he manifeſt himſelf to them; For Joſeph is about to reject the Mother and the Child, before he knew the miſtery.

Verſ. 20. But while he thought on theſe things behold, the angel of the Lord appeared unto him in a dream, ſaying, Joſeph, thou ſon of David, fear not to take unto thee Mary thy wife: for that which is conceived in her, is of the holy Ghoſt.

The third evidence, is the Teſtimony of the Angel, revealing the trueth to Joſeph. *Doct.* 1. No leſſe then divine revelation can ſatisfie a ſoul in matters concerning Chriſt: Joſeph muſt be taught from Heaven, before he be clear about the incarnation of the Son of GOD: 2. The Lord can turn the doubts and fears and perplexities of his own, into an advantage unto themſelves and others alſo, and into a clearer manifeſtation of his own glory: for now the incarnation of the Son of God is more clear to Joſeph, and to the church, that the Lord did reſerve the revelation thereof to himſelf, then if Joſeph had never made queſtion about it: 3. The Lord uſeth to ſhew himſelf in a neceſſar nick of time, while the Virgin is in hazard to ſuffer, and Joſeph about to put her away, mean while the Lord interpoſeth himſelf, for while he *thought of theſe things*, the *Angel appeared*: The Angel calling Joſeph, *Son of David*, doth oblidge Joſeph to ſerve the chief of all the ſons of David, the *renowned branch*, and *true root* alſo, of the houſe of David, for whoſe cauſe the poſterity of David was keeped undeſtroyed, when other families were confounded. Then he diſchargeth Joſephs ſuſpition which he had of Mary, aſſuring him, that that which is conceaved of her, is of the Holy Ghoſt; and this he ſayeth not to ſeclud the operation of the Father, and the Son, whoſe work is alwayes one with the work of the Holy Spirit, by whom the Father and the Son do work, whatſoever they work among the creatures, being all three one God, as undivided in eſſence, ſo inſeperable in operation; But this work is attribute to the Holy Ghoſt, to ſeclud the ordinar way of generation of man, and to aſſure us of the ſanctification of the ſubſtance of the Virgin, aſſumed by Chriſt, and of the freedome of Chriſts humane nature, both from originall ſin, and alſo from all poſſibility of ſinning, by reaſon of the perſonall union of the human nature with the Divine, made by the Holy Ghoſt. 4. As CHRIST is the Son of David by lineall deſcent, through Mary his Mother, ſo alſo by law, through Joſeph his ſuppoſed father, and father in law, who was deſcended from David, for the Angel calleth Joſeph, Thou *Son of David*. 5. The Lord in due time cleareth the righteouſneſſe of ſuch as ſuffer in their name and eſtimation for CHRIST, for Maries chaſtity is now made manifeſt from Heaven, *Fear not to take unto thee Marie thy wife, for that which is conceaved in her, is of the Holy Ghoſt.*

Verſ 21. And ſhe ſhall bring forth a ſon, and thou ſhalt call his name Ieſus: for he ſhall ſave his people from their ſins.

For the further confirmation of Joſeph, the angel ſheweth to him, that the conception is of a man childe, and giveth order how to call him, after he is born, with the reaſon thereof: hereby teaching us theſe Truthes: 1. As CHRIST was really partaker of our fleſh and bloud in his conception, ſo Mary his Mother did bring him forth als really and kindly, as ever woman bare a child, for it is ſaid, *She ſhall bring forth a Son*, The word in the Originall ſpeaketh this plainly: 2. The Son of the Virgin Mary is the only true JESUS, recommended unto us from heaven, to be taken notice of, as the true Saviour: All who had this

name

name before him were but his ſhadowes, and types of him, at the beſt, for of CHRIST it is ſaid, *Thou ſhalt call* HIS *name Jeſus, for he* SHALL SAVE: 3. Naturall and civill relations of men and women unto CHRIST, did not take away their obligation, and neceſſitie to believe in him, and to confeſſe him unto ſalvation, as other ſinners muſt do, but rather augmented the ſame; for to Joſeph it is ſaid, *Thou ſhalt call his name Jeſus*, to wit, not only as Foſterfather, giving this name to him, but as a Believer in him, and Confeſſor of him, avowing him to be the true Saviour, becauſe *He ſhall ſave his people from their ſins*: 4. The Son of Mary, JESUS CHRIST, GOD incarnat, purchaſeth and giveth ſalvation by his own proper worth and power; for of him it is ſaid abſolutely in the ſtricteſt ſenſe, *He himſelf ſhall ſave his people.* 5 JESUS is not to ſave every man, but only his *own people*, for whoſe ranſome he made paction with the Father, in the Covenant of redemption; for it is ſaid, *He ſhall ſave his own people.* 6. The Redeemed are no leſſe ſinners, and loſt in themſelves then others are; for it is ſaid, *He ſhall ſave his own people* FROM THEIR SINS. 7. Theſe things are ſpoken to Joſeph to move him to conſecrate himſelf to the ſervice of JESUS, whereby we learn, that except CHRIST be known as the Saviour, a man cannot heartily do him ſervice, nor indure trouble for him: Therefore is Joſeph inſtructed to expect ſalvation from him, in ſaying, *Thou ſhall call his name Jeſus, for he ſhall ſave his people.*

Verſ. 22. (Now all this was done, that it might be fulfilled which was ſpoken of the Lord by the prophet, ſaying,

23 Behold, a virgin ſhall be with child, and ſhall bring forth a ſon, and they ſhall call his name Emmanuell, which being interpreted, is God with us)

The fourth Evidence of the incarnation, is, the manifeſted accompliſhment of the propheſie of *Iſay* 7. 14. Wherein the Prophet, for the comfort of the Church, giveth aſſurance, that not only GOD ſhould ſave Iſrael from their enemies, whom misbeleeving Ahaz did too much fear, but alſo that the Redeemer of Iſrael ſhould verily be incarnat, and aſſume humane nature in a wonderfull manner. *Doct.* 1. The myſtery of Chriſts wonderfull conception was not altogether hid from the Church under the old Teſtament, for it is here foretold by *Iſay*, that, *a Virgin ſhall be with child, and ſhall bring forth a Son.* 2. It was foretold that the child born, ſhould be God and Man in one perſon, IMMANUEL, that is, GOD with us, GOD manifeſted in the fleſh, GOD in our nature, GOD reconciling us to himſelf. 3. It was foretold that he ſhould be beleeved on, and acknowledged to be GOD incarnat, for it is ſaid, *They ſhall call his name Immanuel*, which is fully ſeen to be accompliſhed, when this child JESUS is born, *who is the Saviour of his people from their ſins*; For who except GOD can redeem and ſave men, who can make the redeemed his own proper and peculiar people, except GOD? Who can by his own merite and effectuall power ſave from ſin, except GOD? onely ſuch a JESUS, as is verily GOD, really IMMANUEL, GOD incarnat, the true reconciler of GOD and Man.

Verſ. 24. Then Ioſeph being raiſed from ſleep, did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not till ſhe had brought forth her firſt born ſon, and he called his name Ieſus.

The laſt Evidence of CHRISTS holy and wonderfull incarnation, is the quiet faith, and readie obedience of Joſeph, after that he is now taught of GOD. *Doct.* 1. From time that a man be ſure of GODS Word and Warrand, he ſhould diſput no more, but ſtop his ear

ear to all carnall reasoning; for GOD having solved Joseph of his doubts, and given him assurance that CHRIST is the promised Saviour, he *did as the angel had bidden him.* 2. A soul that knoweth the worth of CHRIST, will be glad, according to its power, to do service to him, or to any of these who belong unto him, for now Joseph as a Foster-father taketh home, under the shadow of Matrimony, both Mother and Child. 3. When faith beholdeth the Majestie of JESUS, it breedeth fear and respect in the Beleever toward him, and bringeth all his affections in subjection to him, for Joseph understanding that the virgin is with child, that the promised seed is now come to destroy the workes of the devill, and that the holy one of Israel is now incarnate in the Virgins womb; he beareth our LORD at such reverence, and so sanctifieth him in his heart, that he suffereth the Virgin to remain a Virgin, for it is said, *He knew her not till she had brought forth her first born Son*, which is sufficient for evidencing the accomplishment of the Prophesie, *Isay* 14.

CHAPTER II.

Christ being born in Bethlehem, is honoured from heaven, and earth, by the wise mens comming to worship him, to vers. 12. *And by the wonderfull disapointing of Herods bloudy plot against him.*

Vers. 1. NOw when Iesus was born in Bethlehem of Iudea, in the dayes of Herod the king, behold, there came wise men from the east to Jerusalem,

WE hear no more of these wisemen, save what we collect from Matthew, That they were of the Gentiles, men of learning and wisedome, men of wealth and reputation; The circumstances of their comming are set down heer; They *came from the East to Jerusalem, when CHRIST is born* in the dayes of Herod the King, wherein we have these things observable. 1. The place of the nativity of CHRIST well agreeth to the propheſie of Mica, 5. 2. JESUS is born in Bethlehem the city of David, which is in Judea, so called, to distinguish it from Bethlehem in Galilee. 2. The time when he should be born, agreeth also to the prophets, *Gen.* 49. 10. to wit, before, or about the tyme, of the Scepters taking altogether from Juda; That is, before the tribe of Juda did cease to be a tribe, before this tribe was dissipat, and so destitute of all sort of government, which came not to passe till after our Lords death: For now Herod is King in Judea, who had slain the Elders of the house of David, to confirme the kingdome in his own hand; yet the tribe remained, and had the own order within it self, for the regulating of the common things pertaining unto the severall families thereof, as appeareth in the taxing of the familie of David in Bethlehem: But after Christs comming, and ending of the work of redemption, for which he came, the tribe of Juda was so cut off and confounded, that it never had a face of a tribe again unto this day, Therefore the Messia is now come. 3. When such as should glorifie God doe it not, but do misken CHRIST, He can raise up others in their rowm, by whom he will honour himself; for though the wisemen of the Jewish church do not observe the time of Christs coming, yet GOD prepareth witnesses for himself from among the Gentiles, *Behold, a number of wisemen come from the East* to honour him, whether from Chaldea, or Persia, or how many they were, or what were their names, it is not materiall to us, It is sufficient that CHRIST is honoured by them, and that they are the first fruits of the Gentiles, their conversion unto CHRIST. 4. The LORD faileth not to make the best of all meanes for his own glory, for to make these mens testimony famous, and

most

moſt fit to check the ſecurity of the Jews, they are led in a providence to Jeruſalem to ask for CHRIST.

Verſ. 2. Saying, Where is he that is born King of the Jews? for we have ſeen his ſtar in the eaſt, and are come to worſhip him.

When theſe men are come to Jeruſalem, they ask where Chriſt is, and profeſſe their faith in him, and their purpoſe to worſhip him. *Doct.* 1. Though Chriſts Kingdome be not of this world, yet is he King of Saints, the true King of Iſrael, to whom the throne of David was promiſed, that he ſhould ſit thereon, and reigne over ſouls for ever, For he is that born King of the Jews. 2. Saving faith looketh through all clouds of humane infirmities in Chriſt, and pitcheth upon ſome poynt of excellencie in him, For theſe men by faith in a babe new born, behold the promiſed Meſſiah, and the King of Iſrael: *They ask for the King of the Jews*, giving to him the ordinar ſtile of the Meſſiah. 3. The leaſt ſpunk of ſaving knowledge doth ſet a man on work to ſeek after Chriſt, for *where is he?* ſay they. 4. Faith ere it want Chriſt, will hazard all to come by him, for theſe men confeſſe him with the danger of their life, to *be the born King of the Jews*, and do ask for him in Jeruſalem, even when, and where, Herod a ſtranger, is reigning as King. 5. Though Chriſt came in the ſhape of a ſervant, and humbled himſelf to be born of a mean Damſell, yet is his honour to be ſeen in heaven and earth, for a ſtar is created, to give warning to the world, that the bright morning Star is ariſen: and from the eaſt, wiſe men do come to confeſſe him. 6. Though God give ſignes and evidences of Chriſts coming, yet every man doth not ſee or obſerve them, but ſuch onely as God doth reveal them unto, for onely theſe wiſe men are they who get a right ſight of this ſtar, *we* (ſay they) *have ſeen his ſtar in the eaſt.* 7. Faith in Chriſt and love to him, will ſpare no paines nor travell to come at him, for theſe men are come from a far, from the *eaſt to ſee him.* 8. Faith ſeeth Chriſt to be GOD, and that maketh men to overcome a world of difficulties, in ſeeking to have communion with him, for *we are come to worſhip him*, ſay they: to wit, with religious worſhip, due to the promiſed Meſſiah, the Redeemer of ſouls.

Verſ 3. When Herod the king had heard *theſe things*, he was troubled, and all Jeruſalem with him.

At the hearing of theſe news Herod is troubled, and all Jeruſalem with him, he for fear to loſſe his Kingdom, and they for fear of wars betwixt two Kings. *Doct.* 1. It is no new thing, that Kings are jealous of Chriſt, when they hear he is a King: They can hardly conceive how his Kingdom ſhall not prejudge their reigne, albeit indeed their Kingdom hath no ſuch friend as he is, therefore *Herod when he heard was troubled.* 2. Worldly men, ſetled in their honours, eaſe, and wealth, are feared to be troubled about Chriſt, and could be content to ſit quiet without him, for all *Jeruſalem* heer *is troubled alſo*, more fearing temporall inconveniences, by occaſion of Chriſts nativitie, then rejoycing in the hope of ſalvation through him.

Verſ. 4 And when he had gathered all the chief prieſts and Scribes of the people together, he demanded of them where Chriſt ſhould be born.

Herod diſſembleth his fear, and pretendeth zeal, to bring the knowledge of Chriſt to light, and to this end he calleth an aſſembly of the Church, to enquire what the Scripture ſpake of the place of his nativity; Then which, there could not be any act more plauſible to the people, more acceptable unto theſe ſtrangers, or a more ſpecious ſhow of religious reſpect unto Chriſt. In Herod we have the portraict of Chriſts enemies, he diſſembleth lik a crafty fox, waiting for the prey, ſo do they; He befriendeth the wiſe men who are ſeeking Chriſt, ſo far as it may ſerve for his own ends, ſo do they; He abuſeth the church-

men

men and their assembly; calleth for a meeting of the chief priests, and Scribes proponeth questions to be solved, as if he minded to make good use thereof: In speciall *asking of them where Christ should be born*, as if none were readier to serve him then he, meane time he was seeking to finde him out to kill him: So do they.

Vers. 5 And they said unto him, In Bethlehem of Judea: for thus it is writen by the prophet;

6 And thou Bethlehem *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governour that shall rule my people Israel.

The Priests and Scribes of the people assembled, answer the question from Scripture. *Doct.* 1. As it is the duety of the Church-men to assemble readily when matters of Religion, and questions concerning Christ are moved in the Church; so they ought to determine questions according to the Scripture, without feed or favour; for being conveened, they answer, *It is written*, in the text cited by the assembly. Matthew and Micah do agree in substance, That albeit Bethlehem was a small city, of no great wealth nor estimation among the cities of Israel, yet it was not little in effect, but a city of renown; Because in it was born the Governour of Israel, the King and Captain of the LORDS people, Christ Jesus. *Doct.* 1. Scripture consisteth not in letters, or syllabs, but in sense and meaning; for in citations of Scripture heer and els where, the Euangelists stand not for words, but rest upon the sense. 2. The meanes and basnesse of any thing, whereof Christ maketh use should offend no man, for *He can make a little Bethlehem* the place of his nativity. 3. His presence dignifieth the place whersoever he is, for Bethlehem how small soever, is not the least city, because Christ is born in it. 4. Christs speciall subjects are the Israel of God, and Christs office is to be a Governour, a Chiftain, and a Guide to the Elect, governing and feeding them for he shall rule my people Israel, for *he shall rule them as a pastor*; or shepherd, doth the word import. 5. God can make use of his foes, for the furtherance of his own purpose, whatsoever be their intentions, for by the meanes of Herod and the Scribes, who were small friends to Christ, Gods purpose for clearing of the fulfilling of the prophecie, about the place of Christs nativity is brought about. 6. The Lord can so dispose of meanes for the benefite of such as are seeking Christ, that if one meane be withholden, another more profitable shall be furnished, For the wisemen, though they want the sight of the star for a while, which they saw in the East, *vers.* 2. yet first they are led to *Jerusalem*, *vers.* 1. and then *to the* light of the Scripture, in the answer of the Priests, *vers.* 5, 6. that their faith might be builded on Christ, in the ordinar and surest way: In particular, God doth offer unto them a notable point of light, in the answer of the Priests and Scribes, concerning Christs Godhead and Eternity: For in the text cited heer by the assembly, *Mica.* 5. 2. it is written, that Christ, *his going forth is from of old, from everlasting*, which served to teach them that the Eternall generation of the Son must alwayes be remembred, when his being born as a childe, is spoken of; which could not be but usefull, and comfortable unto them at that time.

Vers. 7. Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, Go, and search diligenty for the young child, and when ye have found him, bring me word again, that I may come and worship him also.

Herod goeth on to follow his bloody plot against CHRIST, and under pretence of a

purpoſe to honour and worſhip him, he intendeth to murther him. *Doct.* In Herod we ſee yet more of the wayes of the enemies of CHRIST. 1. He carieth on his deſigne cloſly, leſt any man ſhould ſmell his intention, ſo do they; he calleth the wiſe-men privily, ſo do they. 2. Though he hath learned more of CHRIST then before, yet becauſe his knowledge is not ſanctified, his malice is not abated; therefore the love of earthly things ſetteth him on to follow his deſigne againſt CHRIST ſo much the more eagerly, and ſo is it with the crafty polliticians of this world. 3. When he hath gained one point, about the place of Chriſts birth, he goeth about to gain another concerning the time of his birth alſo, that he may draw ſo much nearer, for the ſurpriſing of Chriſt: ſo do they, hailing in the cords of their net by parts. 4. He covereth his purpoſe of murther, under pretence of a purpoſe to worſhip Chriſt, he profeſſeth to have faith in Chriſt, and to be of the ſame minde that the wiſe-men are of, and that his reſolution is out of the ſame affection with them to worſhip him, ſo do they, drawing near in profeſſion of Religion, that they may more eaſily betray. 5. To make all faſt, he abuſeth the ſimplicity of Chriſts friends, and thinketh to make them ignorantly to betray Chriſt into his hands; So do they, *Go ſearch for the child* ſaith he, *and bring me word.* 6. Meantime as God blind folded him in his deepeſt policie and ſuffered not his wicked wit to direct ſome of his ſervants, under pretence of convoying the wiſe-men, to go along with them, to murther Chriſt, So doth God diſappoint Chriſts enemies in their deep plots, for it is eaſie to God to make fools of his foes, when he pleaſeth. Herod ſent the wiſe-men to ſearch out Chriſt, but we read of none ſent along with them.

Verſ. 9. **When they had heard the king, they departed, and lo, the ſtar which they ſaw in the eaſt, went before them, till it came and ſtood over where the young childe was.**

Verſ. 10 **When they ſaw the ſtar, they rejoyced with exceeding great joy.**

The wiſe-men do follow the direction of the Scripture, and go toward Bethlehem, having (ſo far as we read) neither convoy, nor incouragement of any company. *Doct.* 1. If we love to finde Chriſt, we muſt reſolve to go after him alone, or in company, either with, or without incouragements from men, as God ſhall diſpoſe. 2. God is not inlaking to ſuch as are on the way to ſeek Chriſt; But will renew directions, and incouragements unto them, as they ſtand in need, for the ſtar which for a time diſappeared, now appeareth again to them, for their comfort. 3. What one mean doth not reach, GOD ſupplieth by another mean, for the Scripture had told them of Bethlehem, but had not deſcended ſo low as the particular houſe, but GOD ſupplieth the reſt, by the direction of the ſtar, which now goes before them in the way, and ſtands above the houſe where our LORD lay. That this ſtar was none of the ordinar, but made of purpoſe for this particular ſervice, appeareth by the motion of it. 4. Theſe meanes which do lead a man moſt certainly unto Chriſt, ſhould be the matter of his ſpeciall joy, The joy which ariſeth from finding of Chriſt cannot be expreſſed, for it is ſaid, *They rejoyced with exceeding great joy.*

Verſ. 11 **And when they were come into the houſe, they ſaw the young childe with Mary his mother, and fell down, and worſhipped him: and when they had opened their treaſures, they preſented unto him gifts, gold, and frankincenſe, and Mirrhe.**

The wiſe-men at length do find Chriſt, and do not ſtumble at his outward infirmities, baſe lodging, or any other thing, but do worſhip him as their GOD and SAVIOUR, conſecrating themſelves, and all they have to his ſervice. *Doct.* 1. Such as ſeek Chriſt in truth

truth, ſhall finde him at length. 2. Such as beleeve what the Scriptures ſpeaks of Chriſt, will ſee Chriſt his Godhead in his deepeſt humiliation, and by faith will pierce through all impediments; therefore was it that they fell *down and worſhipped the Child*. 3. Riches, and wiſdome, and honour, and all that we have, ought to be laid down at Chriſts feet, and offered to the ſervice of Chriſt, as the fountain, and owner thereof, for *They opened their treaſures, and preſented unto him gifts, gold, and frankincenſe, and myrrhe.*

Verſ. 12. And being warned of God in a dream, that they ſhould not return to Herod, they departed into their own countrey another way.

Now the Lord diſcovereth Herods plot, and diſappointeth him. *Doct.* 1. Wicked men may keep their deſigne againſt Chriſt cloſe from the knowledge of men, but cannot hide their counſell from GOD, he perceiveth Herods mind perfitly. 2. The Lord is watching over the juſt, and will not ſuffer their honeſt ſimplicity to be ſo far abuſed by the enemie, as ignorantly to betray Chriſt into his enemies hands, therefore he forwarnes theſe wiſe-men that they ſhould not truſt Herod, nor go toward him any more, but *return home another way.* 3. Such as beleeve in Chriſt, the longer they follow him, the moe confirmations of faith they find, as heer, beſide all the former, GOD giveth this revelation alſo unto theſe wiſe-men, and their life alſo for a prey from the rage of Herod.

Verſ. 13 And when they were departed, behold, the angel of the Lord appeareth to Joſeph in a dream, ſaying, Ariſe, and take the young child, and his mother, and flee into Egypt, and be thou there untill I bring thee word: for Herod will ſeek the young childe to deſtroy him.

The wiſe men are gone, now Chriſt is ſent away alſo. *Doct.* 1. OUR LORD was perſecuted ſo ſoon as he was known in the world, he is ſought to be ſlain who came to ſave men, for *Herod doth ſeek to deſtroy Him.* 2. He who is the Ancient of Dayes, the everlaſting Father, according to his Godhead, is called a young child, according to his manhead, as *Iſa.* 9. 6. did fortell, for Herod *ſhall ſeek the young Child.* 3. The LORD will have ordinar meanes uſed when they may be had: He will ſave Chriſt by flight, and will do no miracle needleſly, therefore *Go flee into Egypt*, ſaith the Angel. 4. It is ſafe to wait for the Lord in all things, and to attend his providence, *Be thou there till I bring thee word*, ſaith the Angel to Joſeph.

Verſ. 14 When he aroſe, he tooke the young childe and his mother by night, and departed into Egypt:

Joſeph obeyeth ſpeedily. *Doct.* 1. When our direction is clear, our obedience ſhould be ſpeedy. and without delay, as Joſeph being warned, *ariſeth by night and makes for his journey.* 2. When Chriſt is known, he will be more dear then any thing els, for as the child is firſt in Joſephs commiſſion, *verſ.* 12. to take care for him, ſo in his obedience heer, the child is before the mother; for it is ſaid, *He took the Child*, and *his mother.* 3. Any place, if God ſend us there, if Chriſt be *in* our company, is good, even Egypt, for *Joſeph departed into Egypt* being ſent thither.

Verſ. 15 And was there untill the death of Herod: that it might be fulfilled which was ſpoken of the Lord by the prophet, ſaying, Out of Egypt have I called my ſon.

That we may ſee how the Prophecie is fulfilled, the meaning of the words of *Hoſea*, is in effect, as if it had been ſaid, O Church of Iſrael, when thou was in thy infancie, I ſo loved thee, that I brought thee out of Egypt, as my adopted Son, and in thee I called out of Egypt my only begotten Son, who as the promiſed ſeed of

Abraham, was in thy loines: and as in thy bondage in Egypt, I intended to foreſhadow and ſignifie the ſufferings of my Son, and his fleeing out of Canaan into Egypt; ſo alſo in the calling of thee, my adopted Son, out of Egypt, I intended to foreſhadow and ſignifie the calling of my only begotten Son out of Egypt, that he ſhould perfite the work of redemption in the midſt of the land promiſed unto thee; yet notwithſtanding of all this, thou haſt been unthankfull unto mee. Thus Chriſts going down to Egypt, and bringing back out of it, is a fulfilling of the Propheſie, and withall, this ſheweth unto us that in all the Lords work about Iſrael, he had a ſpeciall eye upon the promiſed ſeed, upon the Meſſia, who was to come out of that people, foreſhadowing ſomething of him, or accomplithing ſomething foreſignified of him: Therefore it ſhould not ſeem ſtrange unto us, that the Euangeliſts do apply ſundrie ſuch ſpeaches of the old Prophets unto Chriſt, who was mainly aimed at, and born witneſſe unto, in the Law and Prophets.

Verſ. 16 **Then Herod when he ſaw that he was mocked of the wiſe men was exceeding wroth and ſent forth, and ſlew all the children that were in Bethlehem, and in all the coaſts thereof, from two years old and under, according to the time which he had diligently enquired of the wiſe men.**

Now Herod finding himſelf diſappointed, bewrayeth his cruel deſigne againſt Chriſt. *Doct.* 1. God turneth the wiſedome of his enemies in foly, *now Herod did finde himſelf mocked.* 2. Wicked heads do take it hardly, if every inſtrument whom they imploy, and abuſe, do not ſerve their baſe deſignes, *for Herod is wroth with the wiſemen, as if they had mocked him.* 3. Enemies of Chriſt when fraud doth fail them, *do* fall to open rage, now *Herod ſends forth to ſlay CHRIST,* if he can finde him. 4. Satan and his inſtruments do labour to overthrow ſuch as are likeſt unto Chriſt, if they cannot overtake himſelf, Therefore Herod cauſeth ſlay all the young children in Bethlehem, who were neareſt in age unto Chriſt. 5. Wicked men do not reverence Gods providence in diſappointing their wicked purpoſes, but are incenſed the more to do miſchief, as Herods courſe doth ſhew heer.

Verſ 17 **Then was fulfilled that which was ſpoken by Jeremie the prophet, ſaying,**

18 **In Rama was there a voice heard, lamentation and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, becauſe they are not.**

The Euangeliſt applyeth to this paſſage of Gods providence, the words of the Prophet *Jeremie,* Chap. 31. 15. Who doth foretell, that as the captivity of the ten tribes had once made the ſtate of Iſrael, as it were their mother to mourn; ſo ſhould the calamity of Iſrael make that ſtate to mourn again, for the murther of ſo many children in and about Bethlehem, and yet this comfortleſſe ſorrow ſhould be ſwallowed up by the conſolations of Chriſt come into the world, as may be ſeen, *Jerem.* 31, comparing *verſ.* 15. 16. with 10, 11, 18, 22. in the laſt of which verſes the incarnation of the Meſſiah is pointed at expreſly. Now this prophecie is heer accompliſhed, Rachel indeed heer mourneth, and no conſolation can be ſufficient to aſſwage this ſorrow, except that conſolation only which cometh by the Goſpel, and by the incarnation of the Son of GOD. *Doct.* 1. It is a good way for making uſe of GODS providence, to compare events with the predictions of Gods word, and to mark where we ſee accomplishment anſwerable, that we may ſay with the Euangeliſt, *Thus is it fulfilled what the LORD hath ſpoken.* 2. The troubles of the LORDS

people

people are foreſeen, and weighed in a ballance, and comfort is prepared for them; for the weeping of Rachel is foretold of the LORD before it come, and conſolation is prepared for it in Chriſt, as the place in *Ierem.* cited giveth evidence.

Verſ. 19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joſeph in Egypt,

20 Saying, Ariſe, and take the young child and his mother, and go into the land of Iſrael: for they are dead which ſought the young childs life.

Now Joſeph is called back from Egypt. *Doct.* 1 The LORD doth remember his own in trouble, to comfort them in due ſeaſon; for *ſo ſoon as Herod dieth, the Angel carieth newes.* 2. The death of Perſecuters is the Delivery of the Perſecuted, therefore ſaith the Angel, *Ariſe, for he is dead that ſought the Childs life.*

Verſ. 21 And he aroſe, and took the young childe and his mother, and came into the land of Iſrael.

22 But when he heard that Archelaus did reign in Judea, in the room of his father Herod, he was afraid to go thither: notwithſtanding, being warned of God in a dream, he turned aſide into the parts of Galilee:

Joſeph is affrayed of Archelaus, and is delivered of his fear. *Doct.* 1. No wonder the children of wicked parents be ſuſpected, till their regeneration appear; therefore Joſeph is feared for Archelaus, Herods Son, that he ſhall be father-like, or father-worſe. 2. When GOD will comfort a man, he removeth one doubt als well as another, as *this fear is removed by another revelation from heaven.* 3. The Lords warrand and clear direction doth quiet the minde; Therefore *Joſeph being warned by the Angel, turneth aſide into Galilee.*

Verſ. 23 And he came and dwelt in a citie called Nazareth, that it might be fulfiled which was ſpoken by the prophets, He ſhall be called a Nazarene.

In CHRISTS abode at Nazareth, The Euangeliſt obſerveth Gods providence, intending thereby that he ſhould be called a Nazarit, that is, One ſeparat from ſinners: Sundry types of CHRIST, did foreſignifie, and promiſe, that he ſhould be called indeed a Nazarit, or one ſeparat, for Joſeph is called the Nazarit of his brethren, or one *ſeparat* from his brethren, *Gen.* 29. 26. firſt in regard of the meaſure of love which his Father bare unto him; next he is *ſeparat* from his brethren, in regard they ſold him unto the Gentiles; and thirdly he is *ſeparat* in GODS providence from his brethren, that he might prepare a place for them, and preſerve the life of his own people: In Joſeph was CHRIST foreſhadowed, and promiſed to be ſuch a *Nazarit*, ſeparat in all theſe reſpects. Again in the typicall law of the *Nazarit, Numb.* 6. it is foreſignified, that CHRIST ſhould be ſeparat from ſinners, and dedicat unto holines, dead unto the pomp and pleaſure of this world; that he ſhould be the ornament and flowr of Religion, and the true patern of piety to all the Iſrael of GOD. Moreover in the type of Sampſon, it is foreſignified, *Judg.* 13. 15. That Chriſt ſhould from his birth be a *Nazarit* unto GOD; who by his power and ſufferings, ſhould overcome his enemies, and bring delivery to Iſrael: now Chriſt his dwelling at Nazareth, and his being called a *Nazaren* from his dwelling, was a fit meane to call to mens minde the perfections of the *Nazarit* in him, and to make them ſee the accomplithment of the foreſaid prophecies in him; And therefor doth the Euangeliſt mark the providence of GOD, in directing his dwelling to be in this little town Nazareth, whereby occaſion might be given to all men, to obſerve and perceive in Chriſt, the fulfilling of the prophecies, which foretold that he ſhould be really a Nazarit. *Doct.* Whenſoever we heat him called *JESUS of Nazareth*, let us remember that he is that true Nazarit; that promiſed pleaſant

Plant; that Holy One of Israel, separat from sinners; the true Deliverer of Israel from their enemies, who hath broken the bars of death and hell, and by his death hath overcome the devil, and accomplished every thing, which in the types were foreshadowed of him.

CHAPTER III.

The Evangelist passeth over our Saviours life in private, and sets down how Iohn the Baptist, by his ministery, as the forerunner of our Lord, doth prepare the way for the receiving of him, to vers. 13. *How Christ by him is baptized, and how Christ is magnified from heaven, in his entry into his publick office.*

Vers. 1. IN those dayes came Iohn the Baptist, preaching in the wilderneſſe of Iudea,

WHile Christ is dwelling at Nazareth in Galilee, at the time appointed of GOD, John Baptist is sent forth to preach in the wilderneſſe of Judea, that is, in the Mure lands and Hilly countrey of Judea: John is called the *Baptist*, because he was the first that did baptize, hereby distinguishing him from John the Apostle. *Doct.* 1. GOD hath set times wherein he will have every thing which was fortold to come to passe, therefore is it said, *In those dayes*; to wit, of which Isaiah did speak, Chap. 40. 3. while Christ is dwelling at Nazareth, this appointed work is done. 2. How basely soever the world count of preaching, yet is it the only ordinar way to prepare souls for receaving of Christ; Therefore is it said, *Iohn came preaching.* 3. It is in GODS choise to send the preachers of the Gospel, to what place he will, for Iohn is sent to preach in the wilderneſſe of Iudea, and not in Ierusalem.

Vers. 2 And saying, Repent ye: for the kingdome of heaven is at hand.

The summe of Iohns preaching was to move men to repent, because the Kingdome of GODS grace offered in the Gospel, was now ready to receive the penitent. *Doct.* 1. The Gospel finds men mad, and out of their wits, in an evill way; when it is sent unto them they are men who must return to their wits, as the originall of the word *repent* importeth. 2. The end of the preaching of the Gospel is to perswad men unto repentance, for *repent* is Iohns main scop. 3. The grace of GOD offered in the Gospel, is in effect *the kingdome of heaven*, for it opens the way unto it, and entereth the man not only in the right, but also in the begun possession of the *Kingdom of heaven.* 4. There can be no greater allurement to move a man to change his evil course, and turn unto GOD, then the offer made unto the penitent of the kingdom of grace and glory through Christ: for this is the motive which John useth, saying, *Repent, for the Kingdom of heaven is near.* 5. Both ability and exercise of repenting, is brought about by the preaching and power of the Gospel; for to beget both, Iohn is sent to PREACH this doctrin; saying, *Repent, for the kingdom of GOD is at hand.*

Vers. 3. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderneſſe, Prepare ye the way of the Lord, make his paths straight.

Iohns calling and authority to preach, is discribed to be from heaven, according to the propheſie past of him, *Isay* 40. 3. *Doct* 1. The calling and authority of a preacher is cheefly to be looked unto, that he take not this honour to himself, but be called thereto warrantably, for Matthew heer theweth the warrand of John his calling out of *Isaiah.* 2. A called preacher should labour, that the heart of the hearers be prepared, for more and more lively receiving of Christ, for this is Iohns scop, to *prepare the way of the Lord.* 3. He should not keep silence, but in open audience discharge his commission

plainly.

plainly, not in obſcure or high termes: *fully* keeping back nothing of the Lords reveal-ed counſell, and boldly not fearing what fleſh can doe unto him, for this much is imported in Iohns *crying voyce*. 4. He ſhould labour to bring down the pride of im-penitent hearers, and to lift up the dejected ſoul of ſuch as in the ſenſe of their ſin and unworthines dar not beleive: for this is to make the Lord his *pathes ſtraight*, injoyned by Iohn.

Verſ. 4 **And the ſame Iohn had his raiment of camels hair, and a leathern girdle about his loyns, and his meat was locuſts and wilde honie.**

He ſheweth the auſterity of Iohns way and maner of living, fitted for his extraor-dinar commiſſion. *Doct.* 1. Such as the Lord doth call to the Miniſtry, he fitteth them unto the work, and unto the times wherein he doth imploy them: ſuch auſterity, was fit in a Nazarit, ſent forth to waken a world beſotted in ſecurity. 2. Miniſters in their outward maner of living, ſhould ſo behave themſelves, as leaſt exception may be taken againſt them, and as the work in their hand may be moſt advanced, for ſo did Iohn Baptiſt.

Verſ. 5 **Then went out to him Ieruſalem and all Iudea, and all the regi-on round about Iordan.**

6 **And were baptized of him in Iordan, confeſſing their ſins.**

As for the ſucceſſe of Johns Miniſtery, there is no ſmall confluence of the people unto him. *Doct.* 1 When the Lord mindeth to fiſh ſoules, He can make them ſwim thick a-bout the net of the Goſpel, for all Judea went out to Johns Baptiſme. 2. It is not un-uſuall to the Scripture, to take *All*, for *all ſorts and ranks* of people, *all Iudea, and all the Re-gion*, for all ſorts of people, out of Judea and the Region about Jordan. 3. Miniſters in receiving in of members of the Church, muſt be content with the profeſſion of repentance and faith, joyned with ſubmiſſion to the ordinances, and not pry in narrowly on their hearts and conſciences, for John did not take auricular or particular confeſſion of ſins, it was im-poſſible, the multitudes coming to baptiſm being ſo great, but ſuch as confeſſed their ſins in generall, and deſired Baptiſme, were admitted by him, and baptized in the river, whether by ſprinkling water on them, or dipping them, the Word doth not determin; for it is ſo large as to give rowm to either, but that it was ſprinkling, is moſt likely, for thus moſt con-veniently ſo great multitudes could be baptized of John *confeſſing their ſins*.

Verſ. 7 **But when he ſaw many of the Phariſees and Saduces come to his baptiſme, he ſaid unto them, O generation of vipers, who hath warned you to flee from the wrath to come?**

This is a ſpeciall Sermon in the peoples audience, directed by John to the Phariſees, (the moſt preciſe ſect among the Jews, who ſought to be juſtified by their works) and to the Sadducees, (the moſt licencious ſect of the whole, who believed neither reſurrection of the body, nor immortality of the ſoul) wherein John exhorteth them to uprightnes, and bringing forth of good fruits by five reaſons: The firſt is, Ye have been hithertill wicked Vipers, and it is a wonder that ye are fled from wrath, therefore now bring forth good fruits, *Verſ.* 7 8. *Doct.* 1. How powerfull is the preaching of truth, when the Lord is pleaſed to bleſſe the ſame, for heer many even of the Phariſees and Saducees came to Johns Baptiſme 2. Such as profeſſe to beleeve the word, and to repent their ſins, to ſubmit to Gods ordinances, cannot be excluded from entering in the ſociety of the Church, for John doth not exclud theſe Phariſees and Saducees, the worſt of men, from entering in the chriſtian church, by Baptiſme, of whom he could have no more but *profeſſion* of faith and repentance 3. Notorious ſinners may and ſhould, in their receiving into the Church, after any polution by ſcandal, be put in minde of their

former

former evil life, that they may be humbled the more, and be more holy for time to come: for John doth not ſtand to call theſe Phariſees *Generation of vipers*, which is the name of the worſt ſort of ſerpents 4. It is a rare thing to ſee ſectaries converted, for John wondreth at their coming, and ſayeth, *Who hath forwarned you to flee.* 5. Wrath doth follow on all the wicked, who either live Belly-gods and Epicures, as the Saduces, or do ſeek to be juſtified by their own works, as the Phariſees, for *who hath forewarned you*, ſaith he, *to flee from the wrath to come*; 6. Coming to CHRIST and ſubjection to his ordinances, is the way to eſchew wrath: for that heer is called *Flying from wrath.* 7. When GODS glory, peoples edification, and ſalvation do require, that publict faults ſhould be publictly rebuked, then the credit of the party to be reproved, is not to be ſtood upon; for John doth not ſtand in this caſe, to brand theſe too much eſteemed ſectaries, with the ſtile of *Generation of Vipers*, to the end they may be humbled, and the people drawn off the following of their former erroneous courſes.

Verſ. 8 **Bring forth therefore fruits meet for repentance.**

John having admitted theſe Phariſees and Sadduces into the church by Baptiſme, now he inſtructeth them as diſciples. *Doct.* 1. The ſeverity of the faithfull paſtor ſhould be mixed with love and care, to have men ſaved, for John ſo reproveth what is bypaſt, as he giveth them direction for time to come, ſaying, *Bring forth fruits.* 2. Men muſt not be ſecluded or ſuſpended too long from the ſociety of the viſible church, but upon their profeſſion of repentance, and faith in CHRIST, and ſubjection unto his ordinances muſt be admitted, and then commanded to prove themſelves ſincere, by ſuch fruits as may evidence the truth of their repentance: for ſo doth John, ſaying, *Bring forth fruits worthy of repentance.*

Verſ. 9 **And think not to ſay within your ſelves, We have Abraham to *our* father: for I ſay unto you, that God is able of theſe ſtones to raiſe up children unto Abraham.**

The ſecond reaſon, I aſſure you, leaſt ye deceive your ſelf, that the prerogative of being Abrahams children, will not avail you, except you be ſincere children, carefull to do good works, therefore *Bring forth fruits.* *Doct.* 1. Carnall confidences are great impediments unto true repentance, and muſt be renounced by ſuch as would be found ſincere: Therefor ſayeth John, *Think not to to ſay within your ſelves, we have Abraham to our Father.* 2. Gods promiſes unto the children of Abraham may be fulfilled, and yet all ſuch of the children of his fleſh, as are profain, may be cutted off: for Iohn ſaith, *Think not to ſay Abraham is our father.* 3. Rather then GOD ſhould not perform his promiſe, he will work miracles, he will convert ſuch as there is no more hope of, then of ſtones, for Iohn ſaith, *GOD is able of theſe ſtones to raiſe up children unto Abraham.*

Verſ. 10 **And now alſo the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewen down and caſt into the fire.**

A third reaſon, If you be barren, or bear ill fruits, you ſhall be cut down and periſh; Therefor bring forth good fruits. *Doct.* 1. When the Goſpel is preached, as mercie is offered, ſo deſtruction ſhould be moſt ſeverly threatned, if uſe be not made of the Goſpel; this is Johns way, ſaying, *Now alſo the ax is laid to the root of the trees.* 2. The preaching of the Goſpel of GODS mercy, requireth, of ſuch as imbrace the faith, neceſſarly a holy life and good fruits. 3. Such as profeſſe to receive the Goſpel, and do not ſtudy to bring forth good fruits, ſhall periſh; for it is written, *Every tree that bringeth not foorth good fruite, is hewn down and caſt into the fire.*

Verſ. 11 **I indeed baptize you with Water unto repentance; but he that**

cometh

cometh after me, is mightier then I, whose shoes I am not worthy to bear: he shall baptize you with the holy Ghost, and with fire.

A fourth reason, Beside this outward baptisme of water by me, you must have another baptism of the Spirit by CHRIST: Therefor seek after it, that you may bring foorth good fruits, wherein John abaseth himself, and cryeth up CHRIST. *Doct.* 1. Outward baptisme is indeed GODS ordinance, yet it is not to be rested on, but a further baptism is to be sought after; therefor saith John, *I baptize indeed with water, but,* &c. 2. The more a man be in estimation for his office or gifts, the more need had he to keep him within his own bounds, in a due distance from CHRIST, and not to incroarch upon his Masters glory: for so doth John heer, understanding that some of the people had too high estimation of him, *I baptize you with water,* saith he, *but he that cometh after me, is mightier then I.* 3. The proper element of Baptisme is not oyl, salt, or spittle, but only water, and no other thing, therefor John saith, *I baptize with WATER.* 4. One of the ends of Baptism, is to seal up the covenant of *repentance*; whereby the party baptized may be obliged to follow the course of repentance, and may also have the promise of God, for furnishing grace to repent, sealed unto them also, therefor saith John, *I baptize* you UNTO REPENTANCE. 5. The more knowledge a man have of CHRIST, the lower will he abase himself before him, and exalt CHRIST the higher, this moveth John to say, *He that cometh after me, is mightier then I,* &c. 6. The most excellent of men are not worthy of the meanest imployment of service to CHRIST; that is it which John saith, *Whose SHOES I am not worthy to bear.* 7. There is a two fold baptism, one of water powred upon the body by the Minister, another of the Spirit, powred forth on a mans soul by CHRIST, and these two may be in time distinguished; for John saith, *I BAPTIZE with water,* but he *SHALL baptize with the Holy Ghost.* 8. Whosoever are baptised inwardly by the Holy Spirit, are also baptised *with fire,* that is, by a more penetrative power and vertue, then what water at first doth show; which vertue must go through the whole man, unto through mortification of sin; That is it which by way of explanation is imported, when he saith, *With the Holy Ghost and WITH FIRE,* taking baptism by fire heer, not for any extraordinar gift of miracles, but for that which is common to the Regenerat.

Vers. 12 Whose fan is in his hand, and he will throughly purge his floore, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

A fifth reason, Though now the Fruitfull, and unfruitfull be joyned one with another in the visible church, as chaff and corn are mixed on the floor: yet CHRIST will sever the one from the other, and will take the Fruitfull to Heaven, and will cast the unfruitfull in hell. Therefore, *Bring forth good fruits.* *Doct.* 1. The visible church is like a corn-floor, wherein good and bad, as chaff and corn are mixed together, for so doth the comparison import. 2. CHRIST as the perfite Husband-man will so sever the one from the other, that not one of the wicked shall be in company of the Godly; for, *He will* THROUGHLY *purge his floor.* 3. CHRIST hath meanes at hand to make the seperation; he hath his word, and Church-censures, and afflictions, and trials by persecution, and death, and the day of judgement, when he shall fully perfite the separation; for *his* FAN *is in his hand, and he will* THROUGHLY *purge his floor.* 4. The Upright and Fruitfull shall be gathered unto heaven, the unfruitfull as chaff cast in hell, not one of the Godly shall *perish,* not one of the wicked shall *escape* perdition, for he will *gather his wheat,* and *burn the chaff.*

Vers. 13 Then cometh Iesus from Galilee to Iordan unto Iohn, to be baptized of him.

The second part of the Chapter concerning Christs baptisme, wherein first we mark a providence, of CHRISTS education, in another part of the country then John Baptist lived in; where Johns commission to baptize in the name of JESUS appeareth to be divine, so much the more, that our LORD and he, had never seen one another in the face before now not till now CHRIST cometh from Galilee to Jordan. 2. Our LORD was pleased to be baptized for his own reasons; namely, that he might countenance and blesse his ordinance unto us, as he did circumcision unto the Jews, and that he might present himself among sinners as our surety, and offer himself to the Father to be baptized with the baptisme of affliction, for our ransom.

Vers. 14. **But Iohn forbad him, saying, I have need to be baptized of thee, and comest thou to me?**

This offer of CHRIST to be baptized, astonied John so far, as he forbad CHRIST to be baptized, in regard he knew CHRIST needed not baptisme. *Doct.* 1. The clearest sighted of GODS Servants do not see the deep of the Lords work, till he reveal it; therefore was it that at first John refused to baptize CHRIST. 2. Albeit it be sufficient to be once baptized outwardly, yet Baptism of the Spirit must be renewed frequently; for John already indued with the holy Spirit in an eminent measure, sayeth, *I have need to be baptized*, that is, yet again to receive a larger measure of this Baptisme: yea the more of this Grace is bestowed upon any man, the more is he sensible of his need, and desirous of a further measure of it, for none more holy than John, and none more desirous to be more holy than John; *I have need to be baptized*, saith he. 3. CHRIST is the dispenser of the inward baptisme of the Spirit; *I have need*, saith John, *to be baptized of thee.* 4. When Christs excellency, and his low dimission of himself are compared, it is a wonderfull thing to the Beholder; therefore, sayeth John, by way of wondering, *Comest thou to me?*

Vers. 15 **And Iesus answering, said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousnesse. Then he suffered him.**

CHRIST will have John to consider the time of his Lords humiliation, and what belonged to them both in regard of their office. *Doct.* 1. Some things were necessar to be done by CHRIST, in the time of his humiliation, which otherwise was unbeseeming the dignity of his person; *Therefore*, saith Christ, *Suffer it to be so* NOW. 2. It is a thing both right and comely for each man to doe what his calling requireth; for, *It becometh us to fulfill all righteousnes*, saith Christ. 3. When the LORD maketh his will clear unto us, we should renounce our will, and follow his, *whatsoever* blind zeal, or carnall humility shall speak to the contrary; for when John was informed of Christs minde, *then he suffered him.*

Vers. 16 **And Iesus when he was baptized, went up straightway out of the water: and lo, the heavens were opned unto him, and he saw the spirit of God descending like a dove, and lighting upon him.**

As Baptisme was the figure of death unto Christ, so his speedy coming up on dry land, did fitly foreshadow, that he could not be holden long of death. Therefore it is marked, *That straight way he went up out of the water.* Now after his Baptism three wonders do appear: The first, A vision of the opening of the Heavens towards Christ, and to him, to shew, that as he came down from Heaven, so he should return unto it, and that Heaven closed against us is made open through him, unto these for whom he presented himself unto baptisme: The next wonder is, The Spirit of God descended like a Dove, and lighted upon him, by this visible signe of his presence, shewing that

that Christ is that meek and gentle One, that innocent and harmlesse One, that most loving and lovely DOVE, in whom the Holy Spirit hath his constant residence; in and through whom alone, we are to receive of the gifts of the Spirit, and out of his fulnesse, grace for grace: of this wonder it is said, that HE, meaning Iohn Baptist, *saw this*; to wit, in a more speciall manner, then the rest of the multitude: for this was the signe promised unto Iohn, *Joh.* 1. 31, 32, 33. whereby he should be certified of the person of the true Messiah.

Vers. 17 And lo, a voice from heaven, saying, This is my beloved Son in whom I am well pleased.

Now followeth the third wonder, unto the observation whereof, we are stirred up by a new *Lo*, or *Behold*; for we are dull to conceive heavenly things. 2. Because we cannot conceive what the LORD doth, except he declare his minde by his word, *A voice speaketh from Heaven.* 3. Of this man, now baptized, and demonstrat by the Glory of the opened Heaven shining on him, and by the residence of the Holy Ghost upon him, in the similitude of a Dove, the Father saith, *This is my Son*, to wit, my Son, properly so called, my native and *only begotten Son*, by eternall Generation: This is he who from all eternity was *with GOD* the Father, and *was GOD*, Joh. 1. 1. and who Heb. 1. 2, 3. is called, *The brightnes of the Fathers glory, and the expresse image of his person.* 4. The Father testifieth of this person, that he is his BELOVED Son, beloved in a singular way as his *Native Son*: Beloved for himself; and for his proper worth, being God and Man in one person. 5. God loveth Christ, and is well-pleased with him, as he standeth in our room; for as he stood now in his office of the Mediator and surety for us, offering himself for us unto death in Baptisme, the Father was well-pleased and satisfied with him, as with a perfite ransom for our redemption; beside or above which, he craved no more, but rested so fully contented with the Son, and with all these in whose name he did after himself, that he made open proclamation of it from Heaven, saying, *This is MY BELOVED Son in whom I am well-pleased*; The demonstrative particle, in the originall twise repited, importeth als much as he is *that* Son, *that* beloved One, by way of Excellency, to wit, *that* Son *spoken* of in Paradise, *shadowed* foorth in the sacrifices, and other figures of the law, *prophesied* of by the Prophets, and *declared* by them to be *Jehovah* our righteousnesse, and *waited* for by all the Faithfull before his coming, as the consolation of Israel; namely the consolation of such as were baptized by Iohn for salvation in him: and thus we have the glorious mystery of the Trinity most clearly revealed: for the *eternall Father*, the first Person, by a voice from heaven speaketh of his *eternall Son now incarnat*, the second Person; and the Spirit of GOD the third Person, proceeding from the Father and the Son, descendeth in the similitud of a *Dove*, all three thus distinguished, remaining One infinit and undivided, GOD blessed for ever, *Amen.* By this also we have the Covenant of Redemption laid open to us, for *The Son incarnat* offereth heer himself Redeemer, and Surety for the Elect, to be baptized unto death; *The Father* accepteth the offer, and declareth himself well pleased in him; and so it resteth, that we (being unable to pay our debts by our selves, or to do any thing of our selves, which may please GOD, or profite our souls) betake our selves unto Christ, who is surety for all those who come unto him.

CHAPTER IIII.

Our Lord prepares himself for his publick Miniſtrie, by a conflict with Satan; to verſ. 12. Then returning unto Galilee, he taketh up his dwelling at Capernaum, *and preacheth the Goſpell, verſ. 17. calleth four Apoſtles, verſ. 23. and manifeſteth his power in the miraculous manner of relieving all ſort of miſerable perſons.*

Verſ. 1. Then was Jeſus led up of the Spirit into the wildernesſe to be tempted of the devil.

After that our Lord is baptized, and publictly inſtalled in his office, he is moved by the Spirit, to enter the liſts with Satan and his temptations. *Doct.* 1. The experience of temptations is a fit preparation for a profitable diſcharge of the holy Miniſtery; for this exerciſe was a fitting of Chriſt unto his office. 2. All men are ſubject to temptations, and no man needeth to be diſcouraged for them: for even Chriſt our Lord was tempted, and that to the end, he might conquer Satan, who had overcome us, and might give us alſo the victory over him, and comfort in all our temptations, while we behold the power of holines in him, who neither had ſin in him, nor could be drawn by temptation unto ſin. 3. Whatſoever exerciſe we go about, eſpecially where hazard and danger appeareth, we ſhould be ſure to have warrand for our ingadging: for even Chriſt went not into the wildernes to be tempted, but as he was led of the holy Spirit, dyting unto him what belonged unto his calling.

Verſ. 2. And when he had faſted fourty dayes and fourty nights, he was afterward an hungred.

In every part of our Lords humiliation, he lets out ſome ſpark of his God-head; that when he is ſeen to be Man, he may be known to be God alſo, he will faſt, and uphold himſelf without meat or drink, *fourty dayes and fourty nights*; not onely to fulfill what the time of Moſes, and Elias their faſting did foreſhadow of him, but alſo as the Son of God, to ſhew forth his divine power, able to ſuſtain the humane nature, under every burden, which the Father ſhould lay upon it. 2. Whatſoever power it pleaſed our Lord to put forth in his humane nature, yet did he not aboliſh the verity thereof, but did keep unto it all the naturall properties; and in the time of his humiliation did ſubject it alſo to all common, and ſinleſſe human infirmities: Therefore having ſo miraculouſly ſuſtained himſelf ſo long a time, He *afterward was an hungred.*

Verſ. 3. And when the tempter came to him, he ſaid, If thou be the ſon of God, command that theſe ſtones be made bread.

The temptations and aſſaults of Satan are three; The firſt, to provide for his bodily wants by an unlawfull mean, for to work a miracle at Satans direction, was not a lawfull mean of providing food to himſelf. *Doct.* 1. No wonder men finde themſelves daily ſolicited by Satan unto ſin: For Satans *ſtyle* from his continuall practice is the TEMPTER, and it is his trade to tempt. 2. It is poſſible that ſuch as GOD doth love dearly, may be troubled with bodily apparitions of Satan; for the Tempter is permitted to appear to Chriſt himſelf, and to ſpeak to him. 3. It is no wonder to finde Satan calling in queſtion the Adoption or Regeneration of any of GODS Children, for he dare call in queſtion the Sonſhip of the Son of God; notwithſtanding that within few dayes before this, the Father and the Holy Spirit from Heaven had born witneſſe in open ſight and audience unto it,

If thou

If thou be the Son of GOD, ſaith he. 4. Satan fits his temptations unto meas preſent caſe and condition; for, *CHRIST being hungry, is tempted to provide bread*, in a way which the tempter doeth preſcribe. 5. In tempting, Satan pretends to be carefull of helping the tempted Party, to a better condition, for heer he will ſeem deſirous both to have bread provided for Chriſt in his need, and alſo to ſee him made manifeſt to be the Son of GOD by ſuch a miracle; for he ſaith, *If thou be the Son of GOD, command theſe ſtones to be made bread.* 6. Satans temptations are moe then one, a number linked together: for heer he tempts firſt to misbeleeve the word of GOD lately ſpoken of him; then to ſuſpect and doubt of his Fathers provident care over him; Thirdly, to provide for himſelf by indirect means; Fourthly, to abuſe his power of working miracles, in taking directions from Satan, and committing ſuch like other ſins.

Verſ. 4. **But he anſwered and ſaid, It is written, Man ſhall not live by bread alone, but by every word that proceedeth out of the mouth of God.**

Our Lord anſwereth this temptation by Scripture. *Doct.* 1. Satans temptations muſt not be neglected, but carefully anſwered, and that by Scripture, as the only mean to overcome him; for, *It is written*, ſayeth Chriſt. 2 Howſoever God hath appointed means of intertaining mens life, yet the power of ſuſtaining life is not in the means, but in Gods powerfull word, or commanded bleſſing, convoyed by meanes, or without meanes, as he pleaſeth; for, *Man lives not by bread only, but by every word that cometh out of his mouth.* 3. Seeing meanes of life, albeit we had them, cannot avail us, except God give his bleſſing, we ſhould attempt nothing about them without GODS warrand: for els we do offend GOD, and provoke him to withdraw his bleſſing, this is the reaſon, why Chriſt rejecteth the temptation, by this Scripture, ſaying, *Man liveth not by bread*, &c.

5. **Then the devil taketh him up into the holy citie, and ſetteth him on a pinacle of the temple,**

6 **And ſaith unto him, If thou be the ſon of God caſt thy ſelf down: for it is writen, He ſhall give his angels charge concerning thee, and in their hands they ſhall bear thee up, leſt at any time thou daſh thy foot againſt a ſtone.**

The firſt temptation being rejected by Scripture, Satan maketh a new aſſault, and pretendeth Scripture in his ſecond tentation. *Doct.* 1. Albeit Satan get the foil, yet he will ſet on again. 2. God may give Satan ſo far power over the body of one whom he loveth dearly, as to cary it out of one place to another, for Satan is permitted to tranſport Chriſts body from the wilderneſſe to the city, *and to liſt it up upon a pinacle of the Temple.* 3. Satans power in this kind is limited, ſo as he cannot hurt, nor moleſt further, then he is limited; He may lift up Chriſts body on a pinacle of the Temple, but he hath no power to caſt him down. 4. Where the Ordinances of God are, and where he promiſeth his Preſence, that Place and that Society, is to be accounted holy, albeit many of the people in that Place and Society be defiled. Jeruſalem though defiled now exceedingly, yet retaineth the Name of the HOLY CITY. 5 Satan will readily preſſe the ſame point by ſundry meanes, and crave unreaſonable proofs of a Mans adoption one after another: for the ſecond time he ſayeth, *If thou be the Son of GOD.* 6. As Satan tempteth at one time to uſe unlawfull meanes to preſerve life, ſo at another time, he will tempt a man to neglect meanes of preſerving life: at one time he will tempt us to diſtruſt GODS care of our preſervation, at another time to preſume upon Gods care, without a warrand; yea

ſometime he will tempt a man to put hand in his own life, and will colour it with ſom pretence; for, *Caſt thy ſelf down*, &c. ſayeth he. 7. Satan can transforme himſelf in an angel of light, and pretend Scripture for his temptation, *It is written*, ſaith he. 8. When Satan citeth Scripture, he wreſts the meaning, or hides the word, which might ſhew the meaning; for *Pſal.* 91. 11, 12. it is ſaid, The LORD ſhall keep *thee in all thy wayes*, that is, in thy warrantable walking, Satan keeps *up theſe words*.

Verſ. 7. Jeſus ſaid unto him, It is written again, Thou ſhalt not tempt the Lord thy God.

Chriſt anſwereth the ſecond temptation by Scripture alſo, *Doct.* 1. We muſt not eſteem the leſſe of Scripture, albeit Satan, and his inſtruments doe abuſe it; but with the ſame weapons muſt we fight againſt Satan ſtill, and oppoſe a clear place of Scripture unto ſuch places as the Tempter blowes miſt upon; for, *It is written again*, ſayeth our Lord. 2. We ſhould not deſire God to give any extraordinary proofs of his care towards us, when he hath after an ordinar manner provided means for our ſafety; neither ſhould we limit the Lord in any thing: for this is the meaning of, *Thou ſhalt not tempt the Lord thy God.* 3. What the Scripture ſpeaks indifferently to all, it is to be eſteemed as ſpoken to every ſingular perſon, and the ſingular perſons are to be accounted as written in the writting of the generall: for upon this ground, Chriſt ſayeth, *It is writen, Thou ſhall not tempt THY God*, Becauſe, *Deut.* 6. 16. it is written, *Ye ſhall not tempt YOVR God* 4. Chriſt as our ſurety did ſubject himſelf unto the law, and therefore he doth apply the precepts to himſelf no leſſe then to us; for he ſayeth of himſelf, Thou ſhalt not tempt the Lord.

Verſ. 8. Again, the Devil taketh him up into an exceeding high mountain, and ſheweth him all the Kingdomes of the world, and the glory of them:

Verſ. 9. And ſaith unto him, All theſe things will I give thee, if thou wilt fall down and worſhip me.

This is the third temptation whereunto Satan doth make way, by ſhewing the glory of the kingdoms of the World, from a high mountain, whence many Townes, Caſtles, and fruitfull Fields might be ſeen, as the compend, and example of all the kingdomes of the world; which have nothing in them but a greater quantity of what may be ſeen in one place of one kingdome. *Doct.* 1. Satan will not give over the conflict, till he have made triall of all ſorts of temptations; after the former eſſayes, Satan will now tempt CHRIST with the offer of gaine and glory, *All theſe*, ſaith he, *will I give thee.* 2. Satan labours to have a man in love with the bait of Riches and Honour, ere he utter a temptation, and to have the bait ſpeaking ere the temptation ſpeak: for before he ſpeak to CHRIST, *He ſheweth him all the kingdomes of the world.* 3. Satan will make fair offers of what he cannot perform; for he ſaith, *All theſe things will I give to thee.* 4. The Children of GOD may be tempted with the vileſt and moſt blaſphemous ſuggeſtions, that Satan can deviſe: for this unclean Spirit dare tempt the Son of GOD to the vileſt Idolatry, and dare ſay to CHRIST, *Fall down and worſhip me.* 5. When Satan mindes to make a man a ſlave to ſin, and to ruine him for ever, he will crave but one act of ſin as a very ſmall thing, and that under hope of great advantage; therefore he ſaith, *All theſe will I give thee, if thou wilt fall down and worſhip me*, or kneel to me.

Verſ. 10. Then ſaith Jeſus unto him Get thee hence, Satan: for it is wrtiten, Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.

The LORD abhorring the blaſphemy of the proud and unclean Spirit, rebuketh him; and anſwereth the temptation by Scripture. *Doct.* 1. A bold temptation ſhould have a peremptur anſwer, and that confirmed by Scripture, as heer, *Get thee hence*, &c. ſaith CHRIST. 2. Als well religious *ſervice*, as religious *worſhip* is due to GOD only: GOD will not permit either of them to be given to Saint or Angel, or any creature; for *Him only ſhalt thou ſerve.* 3. Whatſoever is the true ſenſe and intent of any paſſage of Scripture, it is to be accounted of, as if it were expreſly written; for, becauſe *Deut.* 6. 13. it is ſaid, *Thou ſhalt fear the* LORD *thy* GOD *and ſerve him*; Chriſt ſaith, it is written, *Thou ſhalt* WORSHIP *the* LORD *thy* GOD *and ſerve him* ONLY.

Verſ. 11. Then the devil leaveth him, and behold, angels came and miniſtred unto him.

Thus our LORD hath overcome Satan in our name, and ſhown to us the way how to fight againſt, and overcome the Adverſar. *Doct.* 1. Satan being reſiſted doth flee: for it is written heer, *Then the Devil leaveth him.* 2. The grief and vexation which cometh by temptation, ſhall be recompenſed with conſolation, after the conflict and victory; for, *Angels do come and miniſter unto* CHRIST after this combat.

Verſ. 12. Now when Jeſus had heard that John was caſt into priſon, he departed into Galilee.

Upon the hearing of John Baptiſts impriſonment, Chriſt goeth unto Galilee. *Doct.* 1. Faithfull Miniſters muſt reſolve for perſecution; for, *John Baptiſt is caſt in priſon.* 2. All Preachers of the Goſpell are not impriſoned at once; for, when John is in priſon, Chriſt is free. 3. Perſecution of the Miniſters of the Goſpell, is a forerunner of Chriſts departing from a land; for when word came of Johns impriſonment, Chriſt departed from Iudea, and went into Galilee.

Verſ. 13. And leaving Nazareth, he came and dwelt in Capernaum, which is upon the ſea coaſt, in the borders of Zabulon and Nephthali:

14 That it might be fulfilled which was ſpoken by Eſaias the prophet, ſaying,

15. The land of Zabulon, and the land of Nephthali by the way of the ſea beyond Iordan, Galilee of the Gentiles:

16. The people which ſat in darkneſſe, ſaw great light, and to them which ſat in the region and ſhadow of death, light is ſprung up.

Chriſt being now come into Galilee, ſtitteth from Nazareth to Capernaum. *Doct.* 1. Chriſt will not be tyed unto any place; though he be brought up at Nazareth, he will leave it for his own reaſons, and come and *dwell at Capernaum.* 2. Our Lord in all things had reſpect to Scriptur, to fulfill what was foretold in it. Even this change of place was made, that the Propheſie of Iſaiah might be fulfilled by this means. In which propheſie, to comfort the Church againſt the deſolation to be made in the land by the enemy, Iſaiah doth foretel, that in the part of the countrey, where the deſolation began; that is, in the *Land of Zabulon and Nephthali*; there Chriſt ſhould begin the conſolation of the Church, in preaching of the Goſpel, and now our Lord performeth this. 3. The people that ly in their ſins, without the ſaving knowledge of the Goſpell, are indeed *in great darkneſſe*, and under the power *of death.* 4. Whatſoever ſin or miſery people be under, the preaching of the Goſpel is able to relieve them; therefore it is called, *A great light*, A light *ſprung up* to them, when Chriſt preached the Goſpel among them.

Verſ. 17.

Verſ. 17. From that time Jeſus began to preach, and to ſay, Repent: for the Kingdome of heaven is at hand.

Chriſt had preached before in the time of Johns freedom, and made mo diſciples then he, *John* 3. 26. but now he begins in this countrey ſide, and ſhewes himſelf more powerfull then before. *Doct.* 1. When his Goſpel is oppoſed, and his Servants perſecuted, he can let forth his light and power ſo much the more, and can ſupply the inlack of inſtruments; therefore it is ſaid, *From that time he began to preach.* 2. Chriſts doctrine and the doctrine of his faithfull Servants, is all one, in ſubſtance, the ſumme of John Baptiſts preaching, and Chriſts is all one; for both preached in ſubſtance, *Repent, for the Kingdom of Heaven is at hand.* 3. When the Goſpel cometh, it findeth men under the tyrany of Satan; for the offer to bring them in, *into* the Kingdome *of God*, importeth this.

Verſ. 18. And Jeſus walking by the ſea of Galilee, ſaw two brethren: Simon, called Peter, and Andrew his brother, caſting a net into the ſea (for they were fiſhers)

19. And he ſaith unto them, Follow me, and I will make you fiſhers of men.

20. And they ſtraight way left their nets, and followed him.

21. And going on from thence, he ſaw other two brethren, James *the ſon* of Zebedee, and John his brother, in a ſhip with Zebedee their father, mending their nets: and he called them.

22. And they immediatly left the ſhip and their father, and followed him.

Chriſt calleth Apoſtles, firſt two, then other two *BRETHREN*. *Doct.* 1. In the calling of theſe Apoſtles may be ſeen the care which our LORD hath to provide Miniſters for his Church. 2. None ſhould intrud himſelf into the office, but ſhould expect Chriſts calling, as theſe Diſciples did. 3. Such as Chriſt doth call, hee doth furniſh them with all furniture for the calling, and promiſeth unto them good ſucceſs: for, *I will make you fiſhers of men*, ſaith he. 4. Such as are called to the Miniſtrie, muſt neither refuſe paines nor perill to ſave ſouls, but muſt go about their work with as great deſire to convert men, and as great prudency to bring them in, as fiſhers go about their work; for, *I will make you fiſhers of men.* 5. When Chriſt doth call his choſen inſtruments, he cals them with power of perſwaſion, and overpowers all oppoſition and impediments; for, *Straight way they leave their nets, and follow him.* 6. His calling of them by *Couples*, and thoſe alſo *Brethren*, giveth us to underſtand, that the work of the Miniſtrie requireth the concurrance of mo hands, and no leſſe affection among them, then among *Brethren.* 7. His calling of ſo mean men as fiſhers, ſheweth the freedom of his grace in chooſing of inſtruments; manifeſteth the power of his kingdom, who by ſuch weak means can ſubdue the world, and declareth the deep of his wiſdom, who provids ſo for his own honour, that the inſtrument ſhall not carry away the glory of the work.

Verſ. 23. And Jeſus went about all Galilee, teaching in their ſynagogues, and preaching the goſpel of the Kingdome, and healing all maner of ſickneſſe, and all maner of diſeaſe among the people.

22. And

24. And his fame went throughout all Syria: and they brought unto him all ſick people that were taken with divers diſeaſes, and torments, and thoſe which were poſſeſſed with devils, and thoſe which were lunatick, and thoſe that had the palſie, and he healed them.

25. And there followed him great multitudes of people, from Galilee, and from Decapolis and from Jeruſalem, and from Judea, and from beyond Jordan.

Heer is the diligence of our Lord in his office, with the great power of his Godhead manifeſting it ſelf. *Doct.* 1. How painfull ſhould Miniſters be, in ſeeking out loſt ſheep within their bounds, when they hear that Chriſt went about all Galilee: 2. The means of converſion of ſouls is the preaching of the Goſpel, however men eſteem of it; for, *He went about TEACHING and PREACHING.* 3. The ſpeciall opportunity of preaching, is, when people are conveened in the ordinar place appointed for religious exerciſes; for, Chriſt preached *in their ſynagogues.* 4. The Goſpel is a matter of higheſt concernment; *It is the Goſpel of the kingdom*, of that incomparable kingdom of heaven, which by the Goſpel is reviled to men, and offered unto men, by which Goſpel men get right and title unto the kingdom, yea arles of the *Kingdome*, and whereby men are governed and led on unto the full poſſeſſion of the *Kingdome.* 5. Albeit our LORDS doctrine needed no confirmation, becauſe it is the Truth of the everliving GOD, yet our weak faith needeth confirmation, therefor Chriſt ſtrengthneth the weak faith of ſuch, as at firſt did not perceive Chriſt to be the Son of GOD, he was graciouſly pleaſed to let forth the evidence of his Godhead, ſoveraign power and goodnes, in working miracles, and thoſe, all profitable miracles; ſuch as might lead men to ſeek the reliefe of the maladies of the ſoul, from him; who was healing *all manner of ſicknes and all manner of diſeaſes among the people.* 6. The firſt report of Chriſts grace is a very taking: the favour of his grace, as of precious ointment, didin the beginning of his preaching of the Goſpel affect the Gentiles, and drew them to ſeek after him; for, *his fame went through all Syria.* 7. Such as finde need of Chriſts help, and do beleeve to be relieved by him, will ſpare no paines, but ſeek him where they may finde him; for, There followed him great multitudes. 8. When it pleaſeth our Lord to let forth his power, he can gather multitudes after him, and make up his Church out of all ſorts of people, from all places, as he pleaſeth; for, *They follow him from Galilee, from Decapolis*, &c.

CHAPTER V.

Chriſt his Sermon on the mount, is ſet down in this, and the two Chapters following: In this our Lord giveth evident marks of the bleſſednesſe of faithfull diſciples, to verſ. 12. *He inſtructeth the Apoſtles in their duty, to* 17. *and expoſeth the Law otherwiſe then the Phariſees did.*

Verſ. 1. AND ſeeing the multitudes, he went up into a mountain; and when he was ſet, his diſciples came unto him.

2. And he opened his mouth and taught them, ſaying,

IN theſe two verſes is ſet down, how Chriſt fitted himſelf, and the auditors for the Sermon. *Doct.* 1. The Lord hath reſpect to the multitudes, and pitieth their miſery, this is the *ſeeing of the multitude* with the eye of compaſſion, heer ſpoken of. 2. He judgeth

their

their ſouls to ſtand in more need of healing then their bodies, *Therefore he openeth his mouth and teacheth them.* 3. There are great ods between the ſyrie promulgation of the Law on Mount Sinai, unto which none might approach, and Chriſts preaching of the Goſpel; for, CHRIST *went up into a mountain*, in a homely manner, *and ſat down*, and gathered his diſciples about him, and when he was ſet, he taught.

Verſ. 3. **Bleſſed *are* the poore in ſpirit, for theirs is the Kingdome of Heaven.**

Theſe ſpeaches following, do not declare wherein bleſſednes doth conſiſt, but do ſhew the marks of the Man, who albeit by faith in JESUS, he indeed is bleſſed, yet poſſibly for ſome miſt, or cloud of temptation, he cannot perceive himſelf to be bleſſed, for the preſent. The marks are in number eight: The firſt mark of a true Diſciple of Chriſt, is *Poverty of Spirit*, whereby a poor beggerly ſoul in his own eſtimation; ſenſible both of his own ſinfulneſſe, and inlake of Knowledge, Faith, Love, and other ſaving Graces, doth in the ſenſe of his wants follow after Chriſt to be helped. *Doct.* 1. Every man who in the ſenſe of his own wants, and poverty is made to begge at the Throne of Grace, verily is bleſſed, whatſoever be the ſenſe he hath of his own unworthines and miſery; for Chriſt of ſuch doth pronounce, *Bleſſed are the poor in Spirit.* 2. Whoſoever are poor in ſpirit, ſeeking after Chriſt, in the ſenſe of their own indigence, have right and title unto the riches of grace and glory; albeit they be poor and beggerly in their own feeling, yet are they rich in Chriſts eſtimation; for of ſuch Chriſt ſaith, *Theirs is the Kingdom of Heaven*, that is, unto them belongeth eternall life.

Verſ. 4 **Bleſſed *are* they that mourn, for they ſhall be comforted.**

The next mark of true Diſciples, is *Godly ſorrow*, which maketh a man in all ſort of grief to powr out himſelf unto GOD in CHRIST, and to ſeek relief from him. *Doct.* 1. Whoſoever do follow after CHRIST; mourning in the ſenſe of ſin, or fear of wrath, howſoever they may ſeem miſerable in their own, or the worlds eyes, yet are they verily bleſſed; for, of ſuch CHRIST ſaith, *Bleſſed are they that mourn.* 2. Such mourners may be deſtitute for a time of comfort, but at no time can they be deſtitute of bleſſednes; for even in the time when they are mourning, and do want comfort, it is ſaid of them, *They are bleſſed.* 3. Albeit their comfort be delayed for a time, yet it ſhall not alwayes be withholden; for the word of conſolation is heer ſpoken unto them, which they in due time ſhall finde applyed, and verified unto them by GODS Spirit; for it is ſaid, *They ſhall be comforted*; and this ſhall be partly by being made to ſee ſatisfactory reaſons of GODS delaying to comfort them; partly by receiving, now and then, reall deliveries, and ſenſible outgates of their mournfull condition; and partly by being ſupported with ſtrength in the inner man, at all times, that they ſuccumb not, till at laſt they be fully delivered for ever; for, *They ſhall be comforted*, ſaith the LORD.

Verſ. 5. **Bleſſed *are* the meek: for they ſhall inherit the earth.**

The third mark of true Diſciples of CHRIST, is *Meekeyes*, which is a grace of GOD, whereby Chriſts followers are ſo nurtured, and tamed by the Spirit of GOD, in the ſenſe of their own ſins, and wrongs done to GOD, that they do without fretting ſubmit themſelves to GODS corrections, whither mediatly by the wickednes of men, or immediatly in his providence falling on them. *Doct.* 1. Whoſoever do put a right conſtruction upon GODS dealing with them, how hard ſoever their caſe be, certainly are bleſſed; for of ſuch Chriſt ſayeth, *Bleſſed are the meek.* 2. A Man indued with Chriſtian meekines is maſter of as much in the world, as he ſtandeth in need of, that is to ſay, How little portion ſoever he may ſeem to have of the earth, and ſo much the leſſe poſſibly, becauſe of his meek diſpoſition

disposition and averſnes from ungodly ſtrife; yet hath he right to all that he hath need of in this earth, through Chriſt, yea he ſhall have the uſe of all he hath need of in this earth, ſo as he ſhall be content with his lot, and that which he poſſeſſeth, ſhall be joyned with the rich bleſſing of GOD, powred out upon it; and laſt of all, he ſhall inherit that new Heaven, and that new Earth wherein dwelleth righteouſneſſe, 1 Corinth. 3. 21, 22. 2 Pet. 3. 13. For ſo much doth the promiſe import, *They ſhall inherit the earth.*

Verſ. 6. Bleſſed *are* they which do hunger and thirſt after righteouſneſſe: for they ſhall be filled.

The fourth mark of true Diſciples, is hunger and thirſt for righteouſnes, ſuch hungry ſouls are they, who in the ſenſe of their ſinfulnes, and want of all inherent righteouſnes, do heartily hunger to be more and more certified of the imputation of CHRISTS righteouſnes, and do thirſt to draw ſap and life from him: for the changing their ſinfull nature, and making them more holy and righteous by his Spirit. *Doct.* 1. Such as are heartily deſirous to be juſtified and ſanctified through CHRIST, they are bleſſed; for of ſuch CHRIST pronounceth, *Bleſſed are they who hunger and thirſt for righteouſnes.* 2. Kindly hunger after the righteouſnes of God in Chriſt ſhall be ſatisfied, albeit for the preſent ſuch ſoules hunger, as do ſeal this be pained, yet they ſhall have all that they deſire in Gods own time: the Word of the Lord ſhall be made milk, honey, bread and marow unto them, a Well of living Water ſhall ſpring up from the Holy Spirit unto them: now and then they ſhall have ſo large a meal, and ſo full ſatisfaction as they ſhall be forced to ſay, *Enough, O LORD:* and at length ſhall be put in full, and ſenſible poſſeſſion of all; for it is written, *They ſhall be ſatisfied.*

Verſ. 7. Bleſſed *are* the mercifull: for they ſhall obtain mercy.

The fifth mark of true Diſciples, is mercifulnes, whereby Chriſtians have ſuch a holy compaſſion of the miſeries of other mens bodies and ſouls, as doth make them actually to do them good, as they are called unto their relief. *Doct.* 1. The outletting of bowels of compaſſion to others, who are lying under the burden of ſin and miſery, is the ſure evidence of a bleſſed man; for Chriſt of ſuch doth ſay, *Bleſſed are the mercifull.* 2. The Chriſtian his ſhewing of mercy unto others, is a forerunner of the renewed, and freſh ſenſe of GODS mercy to himſelf, for this is imported in the proof of ſuch mens bleſſednes; for, *they ſhall find mercy*; now certain it is, that ſuch men have already obtained mercy, els they could not be mercifull, els they could not be bleſſed, but it is poſſible that they do not feel mercy, but rather for the preſent feel ſad wrath to their eſtimation, yet the promiſe is, *They ſhall finde mercy* to their own diſcerning ſenſibly. 3. When GOD maketh his children finde the fruits of their mercifulneſſe, it doth not puff them up, as if they merited or deſerved it, for it is not ſaid heer, they ſhall merit, but *They ſhall finde mercy.*

Verſ. 8. Bleſſed *are* the pure in heart: for they ſhall ſee God.

The ſixth mark of true Diſciples, is *purity of heart*, whereby Chriſtians ſtudy not only to eſchew ſin, and to have a blamles converſation before men; but alſo to be holy in their mind, in their deſignes, and affections, before GOD. *Doct.* 1. Albeit beleevers in Chriſt do finde ſenſibly much pollution in themſelves, yet if their heart love it not; if when they come ſhort in duties, their heart is grie ed for it; if the honeſt indevour, and ſtudy of their heart be, that they may be pure and holy, they are notwithſtanding of this ſelt-ſinfulnes, truly bleſſed; for, *Bleſſed*, ſaith our Lord, *are the clean* or *pure in heart.* 2. Holines and purity of heart is a preperative for ſenſible communion with GOD, for it is promiſed, *They ſhall ſee GOD.* That is, their eyes ſhall be opened to behold by faith the inviſible

GOD: The LORD shall make them to discern the misteries of Salvation hid from the world; he shall make them to observe the work of his providence in justice, mercy, goodnesse, and power in the World about them; and withall to perceive loving kindnesse toward themselves, and at length they shalt *see GOD face to face* perfitly, in the kingdom of Heaven.

Vers. 9. **Blessed *are* the peace-makers; for they shall be called the children of God.**

The seventh mark of true Disciples, is peaceablnes, whereby Christians study not only to live peaceably with all Men, but also to procure peace among Men, where they live, so far as in them lyes. *Doct.* 1. Whosoever do without wronging of truth in love to other mens welfare, study to make solid peace, wheresoever they have power, are truly blessed; for, *Blessed are the peace-makers.* 2. They who give evidence of their Christian disposition both to maintaine, and to procure true peace among those with whom they live, should be esteemed true Christians, begotten of GOD; for, *They shall be called GODS Children*; That is, by this mark they are declared of GOD, and should be by men acknowledged for truly regenerat persons, in whom the image of GOD is to bee seen shining in their works

Vers. 10. **Blessed *are* they which are persecuted for righteousnesse sake; for theirs is the kingdome of heaven.**

The eight mark of a true Disciple, is suffering persecution for righteousnes sake. *Doct.* 1. Whosoever in following of Christ are troubled and persecuted by men, for doing that which God alloweth, and do choose rather to suffer affliction, then to commit sin, are indeed blessed; for, *Blessed are they that suffer persecution for righteousnes sake.* 2. Let persecuters do their outmost to rob the Godly of all that they have, yet they cannot rob them of Heaven, for it is said, *The kingdome of Heaven is theirs*; that is, albeit they were banished out of their native country, and utterly spoyled, yea killed, yet Heaven belongs unto them, by Christs conquest, and by Gods promise, and it shall certainly be given to them, for making up all their losses.

Vers. 11. **Blessed *are* ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsly for my sake.**

This last Doctrine our Lord applyeth unto his new chosen Apostles, intimating unto them, that they were to be hunted after, and persecured by men as a prey is hunted by dogs unto death. *Doct.* 1. Reviling or speaking any manner of evil against Christs servants, is in our Lords estimation, persecution, for to doeth he expone its saying, *When men* REVILE *you*, and PERSECUTE *you*. 2. Christians must beware to give just ground for troubling of themselves, for that is not persecution, when ill is spoken against them truely and justly, but when ill is spoken against them falsly, and *for Christs sake*; Therefore, Christ sayeth, *Blessed are ye when they speak* ill of *you*, FALSLY *for my sake*. 3. Notwithstanding of whatsoever persecution, the troubled and persecuted servant of Christ doth still remain blessed; for, *Blessed are ye when men persecut you.*

Vers. 12. **Rejoyce, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.**

This commandement is added for a further Consolation. *Doct.* 1. Our Lord will not be content that his Servants in persecution, do carry themselves heavily, thus and sits as may be, but will have them to bear the trouble joyfully; he will not have the courage or comfort, or countenance of his Children beaten down, while they bear his

glorious

glorious Crosse, but he will have them chearfull; for, *Rejoyce and be exceeding glad*, saith he. 2. Albeit this their suffering cannot merit any thing, yet shall it be rewarded graciously; for, *Great is your reward*, saith our Lord. 3. Whatsoever consolation God doth give to his suffering Servants heer in this world, which indeed is not small (for they have more peace and joy in themselves from God, and more estimation among the Saints, then all their trouble is worthy) yet he will not reckon this for a reward, till he have them up in heaven; for he hath said, *Great is your reward in HEAVEN*. 4. The light affliction of this life cannot be compared with that which shall be given in heaven; therefore he saith, *GREAT is your reward*. 5. Whosoever indureth any trouble, were it but so much as evil words for Christs cause, he shall be inrolled among the Martyrs, and holy Prophets, who from the beginning of the world have suffered for righteousnesse; this is our Lords reckoning, saying, *For so persecuted they the prophets, which were before you.*

Vers. 13. **Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be troden under foot of men.**

Our Lord having armed his Apostles against persecution, now he teacheth them their duety, and that under divers similitudes: and first of *Salt*. *Doct.* 1. Ministers have need to have their duties told them, no lesse then other people; therefore Christ speaketh to them, saying, YE, that is, Ye my Apostles and Ministers are the *Salt* of the earth. 2. As salt seasoneth, maketh savoury, and doth preserve from putrifaction that which otherwayes would be unsavory and ready to rot, except it were salted, so Ministers should not only be filled with Grace and Wisdome, for their own preservation, but also labour by the word preached, by admonition, by discipline, by a holy manner of conversing among the people, and by all other means, to season earthly men, and make them become savoury to God, and one to another; therefore it is said, *Ye are the salt of the earth*. 3. If a Minister either labour not to have graces and induements for his imployment, or having them, studieth not to be faithfull in his ministry, that he may season his Hearers by the power of the Gospel, or if having for a time given a show of something, do he cease, and fall from the faithfull imployment of his Gifts, then is he of all men the most useless and unprofitable, both to others, and to himself, of all men the most loathsom, and intollerable burden to the people of God; most worthy to be despysed of God and men: and least of all men to be suffered to bear office and charge in the Church of God: for so much importeth our Lords speach, comparing him to *unsavoury salt*, which *hath lost his savour*, and cannot recover it again, and which *is good for nothing*, but *to be cast out*, and *troden under foot of men*.

Vers. 14. **Ye are the light of the world. A city that is set on an hill, cannot be hid.**

He sheweth the Ministers duety in another similitud of light. *Doct.* 1. It is true the originall light and fountain of all Light, who illuminateth every one that cometh in the world, is *Christ our Lord* himself, yet the Ministers are called, *The Lights of the world* also, as instruments to hold out the light, because their office is to preach Jesus Christ, who is the *true light*, through whom alone delivery from the dark condition of sin and misery, that is, true righteousnes and salvation, is to be gotten: and because their manner of preaching, and holy conversation should direct men how to exerciose their faith on Jesus Christ, and how to draw vertue from him, for their consolation, and sanctification; therefore it is said, *Ye are the light of the world*. 2. Except God direct a minis-

ſtry amongſt men, and indue his ſervants with gifts and graces, and make them faithfull to do their ducty, the world ſhall ly in the darknes of ignorance and error of ſin and miſery, going on to perdition; and except Miniſters indevour to have the World illuminat, by holding forth the true knowledge of CHRIST, they cannot be free of the worlds periſhing, nor anſwerable to this their ducty; for to them it is ſaid, *Ye are the light of the world.* 3. He tells them of the dignity of their calling, and ducty therein, by another ſimilitud, teaching us, that as a city ſet on a hill cannot be hid, being ſet there, to the intent it might be ſeen afar off; ſo the Miniſters of the Goſpel for the eminency of their calling, and the neceſſity of their ducty cannot be, nor may be hid, but muſt ſhew forth that light to the world, and they cannot chooſe, but have their doctrine and diligence in their calling, their manner of life and converſation, , and whole carriage better and worſe, laid open to the view and obſervation of all men, for they are compared heer *to a city ſet on a hill, which cannot be hid.*

Verſ. 15. **Neither do men light a candle, and put it under a buſhel: but on a candleſtick, and it giveth light unto all that are in the houſe.**

By another ſimilitud he preſſeth the Apoſtles, and in them all his Miniſters to propagat the Goſpel. *Doct.* 1. As Men do not light a *candle*, that they may make it uſeles, by hiding it under a covert, but uſe to hold it forth, that all the houſe may ſee it, and have the benefit of the light thereof; So GOD doth not give unto any man a gift to underſtand the miſteries of the Goſpel, and to utter the ſame, with a calling ſo high and honourable, as to preach his name, that they ſhould keep cloſe their gift within their breaſt, or within their own doores, but that they ſhould communicat their gifts, in an orderly way to all the Church, or Houſe of GOD; and therefore, as they would be anſwerable to GODS deſigne, they muſt ſtudy to illuminat the World, and the Church by holding forth of the Doctrine of Chriſt; for, if Men do not light a candle but *that it may give light to the whole houſe*; far leſſe muſt they think that GOD doth light a candle, but for the uſe of his Houſe.

Verſ. 16. **Let your light ſo ſhine before men, that they may ſee your good works, and glorifie your Father which is in heaven.**

From the former Doctrine of the duties of the Apoſtles, our LORD draweth an exhortation to them, and all Miniſters of the Goſpel (according to the rule, Mark 13. 37. *What I ſay unto you, I ſay unto all,* whom you repreſent,) teaching that what light of knowledge, or Faith in GOD, or Love to GOD, or to men they have, they ſhould bring it forth for the benefite of men in their Doctrine and life, by the faithfull diſcharge of their miniſtry, and holy converſation; therefor ſaith he, *Let your light ſhine,* &c. 2. They ſhould ſo wiſly and ſincerly behave themſelves in all things, that they may be approven to the conſciences of all men; for it is ſaid, *Let your light ſo ſhine BEFORE MEN, that THEY MAY ſee your good works,* that is, may perceive, may be convinced, and forced to acknowledge, that ye ſo teach, and ſo do, as the LORDS faithfull Servants and Children ſhould do. 3. By the holy converſation of Chriſtians, GOD ſhall be glorified, known, believed in, loved and praiſed; therefore it is ſaid, *That men may glorifie your Heavenly Father.* 4. Chriſtians by their holy life ſhall be juſtified of men, as the true Children of GOD, for ſaith CHRIST, So do, that *men may glorifie YOVR FATHER* which is in Heaven. 5. A good work is onely that which is done, 1. by a Child of GOD; 2. in obedience to GOD his Fathers command; 3. for the good of men; and 4. for the glory of GOD, for it is ſaid, *Let YOVR light ſhine, that your FATHER may be GLORIFIED* by men, who ſee your *GOOD WORKS:* or *profitable and commendable* works.

Verſ. 17

Verſ. 17. Think not that I am come to deſtroy the law or the prophets; I am not come to deſtroy but to fulfill.

Heer our Lord vindicateth himſelf from the calumny of Antinomianiſm, or oppoſing the Law and the Prophets. *Doct.* 1. No wonder the ſincere Preachers of the Goſpel be ſclandered as if they were adverſars to the Law; for even Chriſt himſelf was traduced in his time, as guilty of this fault, as he ſheweth in his apologie; ſaying, *Think not I am come to deſtroy the Law or the Prophets*, The ground of the miſtake was, becauſe our Lord ſet at nought the gloſſes, which the corupt doctors of the time, did put upon the Scripture, and taught men the way of juſtification by grace, without the works of the Law; therefore men traduced him as an enemie to the Law, and to the Prophets; for clearing himſelf he bringeth five reaſons: The firſt is, I am ſo far from intention to deſtroy the Law and Prophets, that by the contrare, I intend *to fulfill them*, ſayeth he, therefore the calumnie uttered or conceived of me, as if I intended the contrare, is falſe. *Doct.* 2. Chriſt is a true friend to the Law, his doctrine and the courſe preſcribed by him to his Church, by all means doth procure the obedience of the Law, and the fulfilling of the prophecies; for he ſaith, *I am not come to deſtroy them, but to fulfill them.* Now Chriſt is ſaid to be come to fulfill the Law and the Prophets, becauſe what they prophecied of him, he doth accompliſh; what they aimed at, he hath brought, and is in bringing to paſſe; what way of righteouſneſſe and ſalvation they ſet down he doth make good; for what is in the Law and Prophets to be fulfilled, but *predictions* of what CHRIST ſhould do, and ſuffer, (ſet down partly in plain, partly in figurative types and ceremonies:) or *commands* of holy *Duties*, backed by *Promiſes* to the Obedient, and *Threatnings* againſt the diſobedient, with their examples? all theſe CHRIST came to fulfill moſt exactly; firſt by accompliſhing in his own perſon, all predictions of his perfite obedience, even unto the death, whither ſet down in plain termes, or foreſignified of him under types and figures of the ceremoniall Law; next, by uſing all meanes that men ſhould give obedience to the morall Law: and by bleſſing effectually theſe meanes, and making men really to give obedience to the Law: And thirdly, by making good all the promiſes to his Subjects, and executing all his threatnings againſt his enemies; and ſo he ſayeth juſtly, *I came not to deſtroy, but to fulfill the Law, and the Prophets.*

Verſ. 18. For verily I ſay unto you, Till heaven and earth paſſe, one jot or one title ſhall in no wiſe paſſe from the law, till all be fulfilled.

The ſecond reaſon of CHRIST'S intention not to deſtroy the Law and the Prophets, or the trueth of the Old Teſtament, is, becauſe the trueth of the Doctrine of the Law and the Prophets is more firm and ſtable, then the frame of Heaven and Earth is. *Doct.* Heaven and Earth ſhall be diſſolved, rather then the leaſt point of trueth, (compared heer to the leaſt letter in the Alphabet, or to the ſmalleſt point, ſerving to the reading of the letters,) ſhould not be fulfilled: for Heaven and Earth do continue, only till the time that all that which is prophecied in the Scripture, to be done before the worlds ending, ſhal be fulfilled; therefore ſayeth our LORD, *Verily I ſay unto you, till Heaven paſſe, one jot of the Law, ſhall in no wiſe paſſe*, &c.

Verſ. 19. Whoſoever therefore ſhall break one of theſe leaſt commandements, and ſhall teach men ſo, he ſhall be called the leaſt in the Kingdome of heaven: but whoſoever ſhall do, and teach *them*, the ſame ſhall be called great in the Kingdome of heaven.

A third

A third reason, proving that CHRISTS intention is not to abolish the directing and commanding power of the Law, or to suffer the morall Law to be laid aside, as not obligatory unto obedience under the Gospel, is this, because his minde is, That whosoever he be, that shall in his, practise, reject the yock of any one of these Commandements of the morall Law, which men account least of, and shall defend his practise, teaching that men may without guiltines break the same, *shall be called and accounted of by GOD as the least* (that is a man of no place or room) in the Kingdom of Grace and Glory; or he shall in no case enter into the Kingdom of Heaven, as it is said, *vers.* 20. and on the contrare whosoever shall maintain in their practice and doctrine, the authority of all the precepts of the morall Law, as the rule of mans conversation; shall be found true members of the Kingdome of Grace and Glory: and shall be had in estimation with GOD, and his Saints. *Doct.* 1. A sore sentence standeth against them, who make transgressions so light and veniall, as not worthy to be taken notice of; or who either give dispensations or take dispensations to trangresse any morall command, and no lesse wrath is denounced against them; who because CHRIST hath abolished the Covenant of works, and the condemnatory Power of the Law, in favours of his justified and sanctified Ones, do teach that CHRIST hath also abolished in favours of them, the directive, the commanding, and obligatory power of the Law; for of such, and all such CHRIST hath said, *Whosoever shall teach Men, to break the least of these commandements, shall be called the least in the Kingdome of Heaven.* 2. These men may have great comfort, who in their doctrine and example of life do so teach, justification by grace, or by faith in JESUS, without the works of the Law, as they do also urge all them who do beleeve and are justified, to make conscience of the obedience of every Precept in the morall Law, even as they love to be saved; for of such Christ saith, *Whosoever shall teach, and observe the same shall be called greatest in the Kingdom of Heaven*, &c.

Vers. 20. **For I say unto you, That except your righteousnesse shall exceed the righteousnesse of the Scribes and Pharisees, ye shall in no case enter into the Kingdome of heaven.**

A 4. reason of Christs purpose not to abolish the Law, is, that he doth exclud from the kingdom of grace and gory, all those whose righteousnes shall not exceed the righteousnes of the Scribes and Pharisees. These Pharisees and Scribes were indeed very painfull, and outwardly made great profession of holines of life; But the truth is, they made conscience of outward obedience *only*, *vers.* 21. and of some commandements *only*, *cap.* 15. 3. Christ and Grace they cared not for, therefore their righteousnes was short. But a true Christian first studieth to be cled with the righteousnes of Christ, and to have his sins pardoned in Christ, and after that he is justified freely by Grace, without the works of the Law, he laboureth to give evidence of the soundnes of his Faith, by making conscience of obedience, as well inwardly as outwardly, not unto any one only, or some, but to all the Commandements of the Law, studying, to make progresse in sanctifieation all the dayes of his life: and so both in regard of imputed righteousnes, which is of God by faith in Jesus Christ; and likwise in regard of inherent righteousnes, manifesting it self in the sincere studie of a holy conversation before God and man; the Believers righteousnes doth far exceed the superficiall righteousnes of the Pharisees. *Doct.* Except a man study to outstrip the Pharisees and Scribes both in respect of imputed righteousnes, and inherent righteousnes also, he shall not be saved; for Christ heer sayeth, *Except your righteousnes exceed the righteousnes of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven.*

Vers. 21. Ye have heard, that it was said by them of old time, Thou shalt not kil; and whosoever shall kil, shall be in danger of the judgement.

A fifth reason of Christs coming not to destroy, but to fulfill the Law, is by his shewing the true meaning of the Law, and crying down both the false glosses, put upon the Law by men, and also all vain traditions put in place of the Law: and this Christ doth most exactly, to the intent he may shew how all men by the Law are made guilty, and are found worthy of condemnation, and in need of a Saviour to ransome them; and also by shewing how men being pardoned, ought to study unto an upright obedience of the Law, in all things, and this is indeed to fulfill the Law. To this end Christ expoundeth sundry commands in the second and first Table, and correcteth five of six corrupt glosses put upon the Law, by the Jewish Doctors: and first in this verse he expoundeth the sixth Command, repeating the common gloss of the Pharisees received by tradition, who esteemed, that the Command, *Thou shalt not kill*, was not broken, except by actuall grosse slaughter, or murther; and if any man should commit man-slaughter, then they put him in one of three ranks: The first was to be brought *before the* inferiour *Judges* of Capitall Crimes, and to be in danger of their sentence, incase the murther was not of the grosser sort. The second rank was to be brought *before the Councell*, consisting of a greater number, appointed as a superiour Judicatory of Capitall Crimes, to sit in greater state, and there to be in danger of their sentence, which was to discern some more shamefull and painfull death, then the inferiour Judicatory did appoint, incase the murther was more hainous. The third rank was, incase the murther should be of the vilest and most abominable sort; then by the great Councell which sat at Jerusalem, the guilty were to be adjudged without mercy, or more ado, to be execut most shamfully, and burnt in the most abominable place, in the valey *of Hinnom*, or *Gehenna*, whereby was represented *Hell fire*. The first of the three ranks is mentioned, *vers.* 21. The rest are to be collected by Christs alluding thereunto, *vers.* 22. *Doct.* 1. Naturall men are but slight interpreters of the Lords Law, it is not *killing* in their sense, if a man be not actually *slain*; for, *Whosoever shall kill* in the grosnes of the letter, he only is guilty in their judgement. 2. Antiquity seemeth enough to carnall men, for a reason, in defence of whatsoever errour or corrupt custome, for which they can pretend antiquity; for Christ sheweth us, that these Jewish Doctors did think it sufficient, this, *It was said of old*. 3. Trueth must never be prejudged by antiquity, nor errour strengthned thereby; for unto their pretended antiquity, *It was said of old*, Christ doth oppose this, *But I say unto you*, &c.

Vers. 22. But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgement: and whosoever shall say to his brother, Racha, shall be in danger of the councel: but whosoever shall say, Thou fool, shall be in danger of hell fire.

While Christ doth expone the first command, more exactly then the Pharisees did, and doth shew the meaning of it, by allusion unto the manner of their judgement of Capitall Crimes, our Lords minde is not, that those Judiciall Courts, with their different degrees of punishment, should be the rule for censuring the breach of the first command, but his minde is that there be degrees of sin, in breaking of the first command, as the command reacheth to the condemning of every degree of the sin forbidden, so far, that even *rash anger* is capitall, and doth bring a man under the severe sentence of Gods judgements; for, *Whosoever is angry*, layeth he, *without a cause*, shall *be in danger of the judgement*, that is, he is culpable of death; and if our neighbour be wronged by us,

in a disrespectfull speach, the sin is yet more capitall, and yet more deserveth the punishment of death and condemnation; for, *Whosoever*, sayeth he, *shall say to his brother, Racha*, or any word of disdain, shall *be in danger of the Counsell*, that is, shall be found guilty of a capitall or deadly transgression, in a higher degree; But if anger and disdain proceed so far, as to reproach our Brother, yet more despitefully, and to call him *Fool*, then we shall be in *danger of hell fire*, that is, of a yet higher degree of judgement in hell. *Doct.* 1. The meanest and the mainest outbreakings of our corruption in any sort, are forbidden in one and the same command: for our LORDS exposition of, *Thou shalt not kill*, forbiddeth rash anger and every evil motion of the heart against our neighbours person, no les then it forbiddeth *murther*. 2. The wages of the least degree of sin is death, for not only *murther*, but also *rash anger*, and a disdainfull speach, are made capitall or deadly sins, (by our Lords interpretation) worthy of death *and hells fire*: So that no relief is to be looked for in GODS justice from the smalnes of our sins, but all standeth in the rich ransom of CHRISTS Blood, and largnes of his Grace, unto which refuge the severe exaction of the Law, and strict reckoning of Justice doth drive us.

Vers. 23. Therefore, if thou bring thy gift to the altar, and there remembrest that thy brother hath ought against thee.

24. Leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.

After the exposition of this Command, Christ maketh application of the doctrine unto his Disciples and all his hearers, for making use thereof, wherein he sheweth a necessity of making conscience to keep this Command, by two reasons: one is, that if we shall not intertain love to our neighbour, but both do him wrong, and also not care to be reconciled with him; then God will take no service or worship aff our hand; nor will he be reconciled to the man, who after wronging of his neighbour, seeketh not to be reconciled unto him; and this reason is given with allusion to the manner of worship then in use, not yet abolished at the time when Christ did speak this; the sense whereof is not that Christ would have *Altars* and *Sacrifices* to continue, nor that he will allow men to come so unprepared to his Worship, as they must go back from the Congregation, or from Begun worship to prepare themselves: nor is it his minde, if men pick up their mutuall injuries among themselves, that there is no more reckoning to be made for the breach of the sixth Command, but Come, and welcome, as the words seem to import; for this sense is contrare to Scripture; but this is his meaning in substance, In vain shall you offer any worship to God, till you be in love with your neighbour, and till you repent the wrong done to him by you; but if you be reconciled with God, and in love with your neighbour, truely penitent for any wrong ye have done him, then may you more safely approach to the service of God: Thus the Worship must be done, and the Worshipper must have a care, that he lose not the benefite of his worship.

Vers. 25 Agree with thine adversary quickly, whiles thou art in the way with him: lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26. Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

Another use of the doctrine, is, that seeing the guiltines of breaking this Command doth draw so deep, we should provide in time to be delivered from deserved condemnation

condemnatſon and hell. Now what way ſhould ſo oft deſerved wrath be averted, except by the ranſom of the Redeemers Blood, whereunto this accurat expoſition of the Law doth drive us? This exhortation is ſet down, by way of alluſion unto a preſuppoſed like caſe of a Bankrupt-dyvour, not able to pay his debt; who if hee were not agreed with his Creditour before the matter came to judgement, ſhould be caſt in priſon, and not come forth till he payed the extremity, that is, never come forth; for it is impoſſible in the preſuppoſed caſe of a Bankrupt, that hee who hath nothing to pay to preveene the priſon, ſhould pay all by himſelf, being in the priſon. This being the meaning and ſcop of the ſimilitude, whereunto Chriſt doth allude, it is to no purpoſe to diſpute heer, whether God or the man injured by us, be the party adverſar; for the ſenſe given tends to make us repent our ſins, and to ſeek remiſſion of them from GOD in due time, through Chriſts ranſome, and to be reconciled with the man whom we have offended, as becometh true penitents; for if we defer all matters till death and judgement, then our debt is found more, then for ever we can pay; our Judge ſo powerfull as we cannot eſcape from him; The ſentence ſo ſtrict, that there is nothing but extremity, the time of mercy being expired, nothing but juſtice, and no more mercy is to be expected; therefore ſayeth he, *Agree, leaſt ye be caſt in priſon.*

Verſ. 27. Ye have heard that it was ſaid by them of old time, Thou ſhalt not commit adultery,

28. But I ſay unto you, That whoſoever looketh on a woman to luſt after her, hath committed adultery with her already in his heart.

Another doctrine wherein the ſeventh command is vindicat from the vaine gloſſe, and tradition of the Elders, who did not reckon this command to be broken, except by groſſe adultery, or fornication, accounting little of light behaviour, wantones, beyling luſt, filthy ſpeaches, or the like: but CHRIST giveth the true and ſpirituall ſenſe of the command, declaring that a wanton look, and luſt to violat anothers chaſtity, whether man or woman, doth make a perſon guilty of Adultery before GOD, for conſenting in their heart to the ſin: by the expoſition of theſe two commands, our LORD brings in all men under the guiltines of breaking the whole ſecond Table, or the whole Law of loving our neighbour, for a mans readines to hurt the life of his neighbour, upon the lighteſt apprehenſion of the leaſt wrong offered unto him, and his readines to miſregard what ſhall become either of his own, or of his neighbours chaſtity, name, body, or ſoul, and his not fearing to put himſelf and his neighbour under the condemnation of the Law, and wrath of GOD, rather then his filthy luſt ſhould not be ſatisfied, do declare ſuch a deſperat ſelf-love in men, and ſuch a cruelty, both againſt our own ſouls, and our neighbours alſo, that may affray and aſtoniſh us looking upon our naturall eſtate.

Verſ. 29. And if thy right eye offend thee, pluck it out, and caſt it from thee: for it is profitable for thee that one of thy members ſhould periſh, and not that thy whole body ſhould be caſt into hell.

30. And if thy right hand offend thee, cut it off, and caſt it from thee: for it is profitable for thee that one of thy members ſhould periſh, and not that thy whole body ſhould be caſt into hell.

This exhortation is ſet down as the uſe of the former doctrine, wherein the words are not to be taken captiouſly as if one might hurt his own body, under pretence to preveen ſin: for this is both forbidden in the ſixth Command, and cannot be a ſolid cure

or remedy of ſin, though it were permitted; but the matter is propoſed in alluſion to a preſuppoſed-like caſe of the hazard of a man his life, by a feſter or a gangren in a mans eye or hand, wherein (as it were) better that the Chirurgian ſhould pluck out the feſtered eye, and cut off the feſtered hand, then that the whole body ſhould be loſt: ſo in the caſe of a darling ſin or luſt, whereby a man is made to ſtumble and fall in ſin, it were better that it ſhould be mortified and quat, (how neceſſar ſoever, how deer ſoever, though eſteemed of, as the *right eye* or the *right hand*) rather then by ſparing of that ſinfull luſt, ſoul and body, both ſhould be caſt in hell: now there is no mortifying of the luſts of the fleſh, but by the Spirit of Chriſt, *Rom.* 8. 13. And as for pardon of ſin, we are led unto CHRIST, in the expoſition of the ſixt Command, ſo are we heer driven to CHRIST, for the mortification of ſin; in the expoſition of the ſeventh Command, for he is the only Chirurgian, who can cut off thoſe fretting luſts, which fight againſt the ſoul.

Verſ. 31. It hath been ſaid, Whoſoever ſhall put away his wife, let him give her a writing of divorcement.

32. But I ſay unto you, that whoſoever ſhall put away his wife, ſaving for the cauſe of fornication, cauſeth her to commit adultery: and whoſoever ſhall marry her that is divorced, committeth adultery.

For clearing yet further of the ſeventh Command, CHRIST correcteth a third corrupt gloſſe about the abuſe of marriage, in divorcements, which howſoever the civil Law left unpuniſhed, for civil Reaſons; yet it did not exeem him from ſin, nor wrath, who was the Giver of the Bill of Devorcement upon a light cauſe: this abuſe CHRIST doth correct, teaching that if any perſon married, ſhould thruſt away their party, except in the clear caſe of Adultery, found in the party put away, they ſhould be guilty of the breach of the ſeventh command, and of all the conſequents thereof; and they who approved the devorcement, ſhould be guilty alſo, each in their own degree; in ſo high eſtimation hath our Lord the band of marriage, that nothing can diſſolve it, except that which evertteth the nature of the bands, and bringeth perjury, beſide the breach of the Command, is double condemnation upon the Offender.

Verſ. 33. Again, ye have heard that it hath been ſaid by them of old time, Thou ſhalt not forſwear thy ſelf, but ſhalt perform unto the Lord thine oaths.

34. But I ſay unto you, Swear not at all, neither by heaven, for it is Gods throne.

35. Nor by the earth, for it is his footſtool: neither by Jeruſalem, for it is the citie of the great King.

36. Neither ſhalt thou ſwear by thy head, becauſe thou canſt not make one hair white or black.

As our Lord hath cleared the expoſition of ſome Commandements in the *ſecond Table*, ſo for further clearing the ſenſe of the Law, he taxeth a fourth corrupt gloſſe of the Phariſees, and tradition of the Elders, (concerning the *firſt Table*) who made no breach of the third Command, except perjury, and made the affirmative part of the Command, to ſtand only in the obſervation of vowes: this their clipped commentarie our Lord doth correct by teaching, 1. That by this Commandement is diſcharged all idle, or unneceſſary ſwearings for he ſayeth, *Swear not at all*; to wit, when God doth not call us to take an

an oath; for otherwise to swear by GOD; when he calleth us unto it in weighty matters, for deciding controversies, and ending strife, it is a part of his worship, then religiously to take an oath; but except in the foresaid case, *Swear not at all.* 2. Hereby also is discharged all swearing by the Creatures; for, *Swear not by Heaven*, sayeth he, or *by the Earth*, &c. or by any part of mans self, as Head or Heart, or any other oath; the reason is, first, because these are creatures; *Heaven*, and *Earth* are not *God*, and ought not therefore to be sworn by; and next, because indirectly God is imported in such oaths, by reason of the relation which the creatures have to him, as Gods *Footstool*, or *City*, or *Work*; and thirdly because as none of the Creatures are our Judge, to take order with us, if we swear falsely; so none of all the Creatures, (no not our own Head, or the least hair thereof,) are so our own, as we may ingadge the same by an oath: for the least change to be made thereon, were it but of the colour of our hair, to be put in pawn, incase our oath be not true, and so we may not swear upon any pretence at all, by any of them; for, *Thou canst not make one haire white or black*, sayeth he.

Vers. 37. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more then these, cometh of evil.

For eschewing rash swearing, our LORD commandeth that our sayings be averred, by a constant, plain, and uniform pronouncing of truth, imported in *Yea, yea*, when the matter is so, and *Nay, nay*, when the matter is to be denyed to be so: The reason whereof is weighty, for whatsoever idle oath, or idle asseveration is *more then these*, is *from evill*, that is, from the devill and our corruption, and therefore to be eschewed.

Vers. 38. Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth.

39. But I say unto you, that ye resist not evil: but whosoever shall smite the on thy right cheek, turn to him the other also.

He corrects a fifth corrupt glosse of the Law, wherein they abused an appendicle of the sixth command, namely a judiciall Law given unto the Judges, for execution of justice; and did draw the Law unto the authorizing of privat revenge, as if God had put the sword in every mans hand to avenge himself; for correcting of which errour, our Lord teacheth his disciples, that it were better to suffer injuries, and to expose our selves by our patience, unto the hazard of double wrongs, rather then to follow the corrupt doctrine of men, and by way of privat revenge, to break the commandement of GOD: for the consideration of the scop of CHRISTS speach doth make it plain, that thus the words must be taken *comparatively*, with the obedience of the Pharisees false doctrine, guilded with pretence of tradition and antiquity; for our resisting of evill, or of injuries after our own way, (as their tradition did give warrand) cannot fail but draw on a greater evill out of GODs hand; and so it followeth, that it is better to be smitten on both cheeks, then that by a wrong way of revenging our selves, we should provoke GOD to destroy head and feet, soul and body together.

Vers. 40. And if any man will sue thee at the law, and take away thy coat let him have thy cloak also.

The same doctrine he applyes unto injuries done under pretence of Law, that in privat revenge they be not met with the like, to this sense; If any man sue thee wrongously at Law, and by unjust cavillation take away thy coat; rather then thou should meet him in a wicked way, under pretence of Law to wrong him, it were better for thee to lose thy cloak also. How harsh doth this doctrine sound in the carnall ears of

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naturall men, who think much to ſuffer any wrong done to them by men; but think nothing to do a wrong both to GOD and men, and to draw miſchief on their own heads thereby.

Verſ. 41. And whoſoever ſhall compell thee to go a mile, go with him twain.

Another ſort of injury compriſing wrongs done by oppreſſion, and unjuſt exaction, under pretence of authority; If under pretence of Service to be done to the Publict, any man preſſe thee to be a *Poſt*, or a Guide unto a Poſt; do not thou for thy part, contend for thy eaſe, but rather then thou ſhouldſt fail in ſome duety by reſiſting, bear double burden for peace cauſe, leaſt thou be enſnared in a ſin by contending.

Verſ 42. Give to him that asketh thee, and from him that would borrow of thee, turn not thou away.

Laſt of all, to teach us not to be weary of weldoing, even then when we think we have many reaſons, which may hinder us to beſtow upon ſuch as do either beg or borrow from us, oftner, and more poſſibly then we can well endure; our Lord commandeth *to give almes*, and *to lend the needy*; albeit not all that is craved, yet what we may ſpare; and the parties preſent need requireth.

Verſ. 43. Ye have heard that it hath been ſaid, Thou ſhalt love thy neighbour, and hate thine enemy.

44. But I ſay unto you, Love your enemies, bleſſe them that curſe you, do good to them that hate you, and pray for them which deſpitefully uſe you, and perſecute you:

A firſt corrupt gloſſe put upon the Law by the corrupt Doctors, who taught that the Command of love of our neighbour, was to be underſtood only toward Kindred, Friends and Acquaintance, and that it is lawfull to hate every man that is our enemy, our Lord doth vindicat the Law from this, both clipped and falſe expoſition. *Doct.* 1. For obedience to GOD, and pitie to periſhing men, we muſt keep love, even to ſuch as be our privat enemies: for CHRIST hath ſo commanded, ſaying, *Love your enemies.* 2. Love to our enemies muſt be approven to GOD, for we are commanded to prove our love to them by dealing with GOD to give them mercy, contrare to their deſervings at our hands; to this end he ſayeth, *Bleſſe them, Pray for them*, and this is a task to exerciſe our obedience, and to prove our ſincerity therein.

Verſ. 45. That ye may be the children of your father which is in heaven, for he maketh his ſun to riſe on the evil and on the good, and ſendeth rain on the juſt, and on the unjuſt

To perſwad us to obey this Command, our LORD proponeth five motives. The firſt is, becauſe ſo ye may make it appear to others, and to your own hearts alſo, that ye *are the Children of God*, whoſe bounty is extended in giving the common uſe of his gifts unto his evil and unjuſt enemies. *Doct.* 1. By imitating of the bounty of GOD, we ſhall grow more and more like to him, we ſhall more and more make it appear, that we are renued unto the image of GOD; therefore ſaith he, *That ye may be the Children of your Father.* 2. We ſhould not lightly paſſe by the common favours of GOD beſtowed upon men, as the benefite of the Sun and Rain, but muſt obſerve the goodnes of God therein toward Men, in making his *Sun to ariſe, and his Rain to fall on the unjuſt.*

Verſ. 46. For if ye love them which love you, what reward have ye? do not even the Publicanes the ſame?

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The ſecond motive, is, becauſe except your love ſhall extend the ſelf unto your enemies, in the obedience of GOD, ye can expect no reward from him. *Doct.* 1. Love refuſed to our enemies, proveth our love beſtowed on friends to be no acceptable ſervice to God; for, *If ye love them only which love you, what reward have ye to expect?* for if we love only for love again, we do ſerve our ſelf only, and not GOD; and where no ſervice is, no reward is. A third motive is, this, the vileſt and moſt odious ſinners in the world ſhall equal you, if you do love only ſuch as love you, and do not alſo love your enemies; therefor love your enemies. *Doct.* To ſtand at that meaſure of love which a wicked man may attain unto, is nothing eſteemed of by GOD; for, *If you*, ſayeth he, *love only your friends, do not even the Publicanes the ſame?*

Verſ. 47. And if ye ſalute your brethren only, what do ye more *then others*? do not even the Publicanes ſo?

A fourth motive, is, there muſt be more in you then civility, courteſie, and humanity, moving you to give expreſſions of love only to your friends, therefor love alſo your enemies. *Doct.* 1. There muſt be more in a Chriſtian then can be in theſe that are not renued; for, *What do you more then others*, importeth, that we ſhould do more, ſeing we are born of GOD, better furniſhed with his Spirit, and more ingadged by ſpeciall obligation to GOD then others: and therefor muſt not carie our ſelves ſo, as it may be ſaid unto us, *What do you more then others?* 2. The moſt hated ſinners may equal the holines of them who make not conſcience to have this commanded love unto their enemies in them; for, *Do not the Publicanes ſo?* importeth ſo much.

Verſ. 48. Be ye therefore perfect, even as your Father which is in heaven is perfect.

A fifth motive, is, Gods Children muſt aime at the perfection of all Vertues, and therefore at the perfection of Love, extended to their enemies. *Doct.* 1. Chriſtians are called unto perfection, and albeit they cannot fully attain unto it in this life, yet muſt they aime at it to come more and more near unto it; for it is ſaid, *Be ye therefore perfect.* 2. GOD only is the patern of perfection to be ſet before our eyes, as He holdeth forth himſelf unto us in his Word, and in his Son JESUS CHRIST, the expreſſe image of his Perſon, to be imitate by us; therefore it is ſaid, *Be ye perfect, as your heavenly Father is perfect.*

CHAPTER VI.

Chriſts Sermon on the Mount goeth on in this Chapter, wherein he teacheth the right manner of almes, verſ. 1. *Of prayer*, verſ. 6. *Of faſting*, verſ. 19. *and diſchargeth covetouſnes. In all which, he ſharply taxeth the faults of the Scribes and Phariſees.*

Verſ. 1. TAke heed that ye do not your almes before men, to be ſeen of them: otherwiſe ye have no reward of your Father which is in heaven.

COncerning the right manner of giving Almes, theſe Truths are holden forth unto us. *Doct.* 1. Almes or ſhewing mercy to the Poor, is a duety carefully to be gone about; for it is ſaid, *Take heed to your almes.* 2. The ſin of vain glory may eaſily ſlide in it ſelf in any work, ſpecially in almes giving; therefore ſayeth he, *Take heed you do*

not your almes, to be ſeen of men. 3. If almes be done, for obtaining praiſe of men, and not for conſcience of a commanded duety, GOD will not take it for ſervice; for it is ſaid, *Otherwiſe ye have no reward of your Father which is in Heaven.*

Verſ. 2. Therefore, when thou doſt thine almes, do not ſound a trumpet before thee, as the hypocrites do, in the ſynagogues, and in the ſtreets, that they may have glory of men. Verily, I ſay unto you, they have their reward.

3. But when thou doſt almes, let not thy left hand know what thy right hand doth:

4. That thine almes may be in ſecret: and thy Father which ſeeth in ſecret, himſelf ſhall reward thee openly.

This is the remedy of this ill. *Doct.* 1. We muſt mark and beware of ſuch faults as we ſee in others; as namely ſuch oſtentation as the Phariſees uſed, who when they were to give almes, proclaimed by ſound of Trumpet, that the poor ſhould conveen at ſuch a time and place, to receive ſuch a mans almes; therefore Chriſt ſayeth, *Do not ſound a Trumpet*, &c. that is, Beware of all vain oſtentation. 2. When men in doing good look more to mens praiſe, then how to pleaſe GOD, the vain praiſe of men, whether they obtain it, or miſſe of it, is all the fruit which they ſhall have of their work; for, *Verily they have their reward*: they need look for no more. 3. Each other ſinner do ſeek darknes, and lurking holes to hide their ſin; but Church and Market and the moſt open Converſations are the chiefe places for acting of the ſin of hypocriſie, as here, *In the Synagogues and in the Streets.* 4. All Hypocrites are vainly glorious, Hypocriſie and vain glory go together; for, Hypocrites, ſaith he, *Do that they may have glory of men.* 5. We ſhould not ſuffer our ſelves to take notice what we give in almes, nor ſhould we eſteem much of it, as if there were any worth in our almes, let be to ſeek praiſe of men, for this is the way, *Not to let the left hand know what the right doth*; otherwiſe no man can be ignorant of what he doth deliberatly, no man can give almes, but the poor who receive the almes muſt know of it, and in publike collecting of almes, the work muſt needs be open. 6. Almes given in a right manner, that is, in obedience to God, and in love of the poore is a ſecret work, for the main ſubſtance of it is only ſeen of God; therefore it is ſaid, *That thy almes may be* IN SECRET. 7. What good work we take leaſt notice of, what we make leaſt eſteem of, and do carie moſt quietly between God and us, of that doth God take ſpeciall notice; for of ſuch a work it is ſaid, *Thy Father ſeeth in ſecret.* 8. Whatſoever good work is done of ſecret intention to obey *and glorifie* God, ſhall be made open by him in due time to our praiſe, and ſhall be rewarded in open to our profites, for beſide the ſweet teſtimony of the conſcience following it, it is promiſed, *Thy Father himſelf ſhall reward thee openly.*

Verſ. 5. And when thou prayeſt, thou ſhalt not be as the hypocrites are: for they love to pray ſtanding in the ſynagogues, and in the corners of the ſtreets, that they may be ſeen of men. Verily I ſay unto you, they have their reward.

The next doctrine concerns the right manner of prayer. *Doct.* 1. In prayer all hypocriticall oſtentation muſt be eſchewed, ſuch as the Phariſees uſed, who in the congregation, and in the Street carled themſelves ſo as they might be taken notice of, and accounted to be devout men: for it is reproved here, *They love to pray ſtanding, that they*

may

may be seen of men. 2. Persons who are vain glorious in their prayers, have no profit of their prayers, save the wind of some wiles mens approbation: for, *They have their reward.* 3. Howsoever men may think it hard, that prayers for this fault should be lost, yet so it shall be found: for CHRIST saith, *Verily I say unto you, they have their reward.*

Vers. 6 But thou when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly.

CHRIST doth not heer forbid publick praying before others in the Congregation, nor in a Familie; for this is a part of GODS due worship, and of our confessing of his name: neither doth he restrinch all our secret prayers to a chamber; but the meaning is, that we should in all our prayers be far from ostentation. *Doct.* 1. In prayer we should regard only Gods eye, and seek only his approbation; and beside all our praying, with or before others, wee should pray also when no man knoweth of it: and whensoever we pray, whether in private or publike, we should be als far from vain ostentation, as if we were in a private chamber alone, with doors shut; for this is it that he sayeth, *When thou prayest, shut the door, &c.* 2. Our prayer must be from the inward of our spirit, directed with confidence to the invisible God; for, *Pray*, sayeth he, *to thy Father.* 3. In prayer God doth take notice specially of the uprightness of the heart, and of that which is hid from men; for he saith, *Thy Father seeth in secret.* 4. The sincere and secret prayer is followed with an evident blessing, in the answer; for, *He shall reward thee openly*, saith Christ. 5. The rewards of God must needs be full of Grace, when he promiseth to reward praying and begging, both in this world and in the day of judgment, saying of secret prayer, *Thy Father shall reward thee openly.*

Vers. 7. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

8. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye aske him.

The second fault in prayer is idle multiplying of words, which is discharged for three reasons, which are so many doctrines: 1. Idle multiplying of words, is the sin of the heathen, who are destitute of the saving knowledge of God: for Christ sayeth, *Use not vain repetitions, as the heathen do:* 2. Idle repetition of words presupposeth, and proceedeth from a base misconception of God, as if he could be moved by multitude of words, as men are moved; for, *They think*, sayeth he, *to be heard by their much speaking, but do not ye so.* The third reason is, Because Christs disciples, when, in obedience of Gods command, they come to worship God, and to edifie themselves in prayer, need neither to inform God what they would have; for, *He knoweth*, sayeth Christ, *what things you have need of before you ask:* nor need they to move or perswade God; for, *He is your Father*, sayeth he, and therefore we should not, nor need not use vain repetitions: meantime let us remember, that when the Saints insist in prayer, affectionately avowing the truth and mercy of God, and striving to strengthen their own faith in prayer, that it is not a vain repetition, or that much speaking which is heer forbidden.

Vers. 9. After this manner therefore pray ye; Our Father which art in heaven, Hallowed be thy name.

For helping of this, and other faults about Prayer, our LORD giveth us the example of a formed Prayer, which is ready and fit to be made use of expresly as a Prayer, whensoever we would join in one body, with all true Christians militant in the World,

in all common and neceſſar deſires; which alſo is to be made uſe of, as a *Patern* and *Platform* for imitation, when we are to pray for any one, or mo things, more particularly concerning our ſelf, or any part of the militant Church. Now as this Prayer is a *Patern* for any deſires more ſpeciall then theſe which are heer expreſt, we are taught hereby, 1. To pray *only for things allowed* and promiſed in Gods word: for ſuch are all things in the Patern. 2. To pray to *GOD only*, who only hears at all times; for, *We muſt pray to our heavenly Father* only; 3. To pray in a *known language*, according as Chriſt did deliver this form of prayer to his diſciples: 4. To pray without vain repetition, or idle multiplying of words; for this prayer is given for example of ſuch a prayer, as hath no vain repetition. 5. To pray with more reſpect to GODS glory, then to our own particular good; for the order of this prayer teacheth ſo much. 6. To pray with a hearty and ſpirituall diſpoſition, in fear and reverence toward GOD, as *triſting us in Heaven*, there to receive, hear, and anſwer our prayers, from the holy Sanctuary of CHRISTS Body, through which vail we get acceſſe unto the fulneſſe of the God-head, which dwelleth in CHRIST, who is in Heaven, and without whom we cannot finde GOD reconciled, 7. To pray with love toward GOD, and confidence in him, as in our Father in CHRIST: for CHRIST giveth warrand to call God, *Father*, 8. To pray with affection and love to all Saints militant on earth, as children of the ſame heavenly Father, theirs and ours; Father to the weak, no leſſe then to the ſtrongers for CHRIST will have us calling *him*, *OVR Father*, in behalf of all the children on earth, for whom, and with whom, we do pray.

From the firſt petition we are taught, that every true Diſciple of CHRIST muſt have the glorifying of GOD for his chiefeſt deſire, for firſt and above all muſt he ſeek that Gods *Name may be hallowed*. 2. That GOD muſt be hallowed as he maketh himſelf known by his word, for it is his Name or Himſelf, as he is named and manifeſted by his word and ordinances, and works and providence *which is to be hallowed*, 3. That he himſelf muſt be the praiſer of his own glory among men; for therefor pray we, *Hallowed be thy Name*.

Verſ. 10. **Thy kingdome come. Thy will be done in earth as it is in heaven.**

From the ſecond petition we are taught, that beſide the generall Kingdome, and government of all things which is alwayes fully in vigour, there is a ſpeciall Kingdome of grace, wherein God is revealed, and acknowledged to be King and Lord over his Saints: this CHRIST cals, *Thy kingdom*, as a peculiar wherein he ſpecially delights. 2. That this Kingdom of grace is to *come* already, as it ſhall be ſtill coming more and more, ſo long as CHRISTS diſciples ſhall have need to pray, that is, till the fulneſſe of glory in the ſecond coming of Chriſt ſhall be revealed, *Then ſhall the kingdom* prayed for, *fully come*. 3. That God is he, who doth promove, bring on, and perfite this kingdome: therefore muſt we ſay, *Thy kingdom come*. 4. That GOD will have all his diſciples drawing at his royall and triumphing chariot by their prayers, and ſaying, *Thy kingdom come*. From the third petition we learn, 1. That albeit God dwelleth in heaven, and doth all his intended will, yet men do not obey as they ſhould his commanded will. Therefore there is need in this reſpect ſtill to pray, *Thy will be done*. 2. That the Saints muſt renounce obedience to their own will, and to ſtrans will, and to the will of men, and muſt ſubmit themſelves abſolutely to Gods will revealed by word or work, ſaying, *Not mine, but thy will be done*. 3. That it muſt be divine power which ſhall change mens hearts, and frame them to the obedience of his will: and to this end do we requeſt him to ſubdue mens will to his own; ſaying, *Thy will be done*. 4. That God hath no work of ſanctification to work upon any man, but upon theſe only who are *on the earth*, for they that are in heaven are perfited, and elſe where there is none, whoſe will the Lord doth

doth sanctifie: Therefore do we pray only, *Thy will be done on earth, as it is in heaven.* 5. Albeit we do not attain unto perfection of Holines in this life, yet we must aime at it, long and pray for it: for our Lord teacheth us to pray, That the will of God may *be done on earth, as in heaven.*

Vers. 11. **Give us this day our daily bread.**

From the fourth petition we learn, 1. That whatsoever we make use of for our subsistance (comprised heer under *bread*) must be sanctified unto us by prayer; and GOD must be acknowledged in every meanest matter, which concerns our bodily sustentation, even to the least morsell of *Dayly bread.* 2. That we live not mainly by bread, but by Gods word, and his powerfull blessing, imported in, *Giving of bread.* 3. That how lawfully soever, and deservedly at mens hands we get our bread, yet in regard of God, we deserve nothing, but must have all of free bountie, and must beg of him *Dayly*, to give us our *Dayly bread.* 4. That we should not be anxious for to morrow, nor for great allowance in the world: sufficient for the day is the care of it self, and we must be content to crave and to receive *This day our dayly bread.* 5. That as we pray not for the dead, but only with, and for such as have need of *Dayly bread*, and are living on earth with us, so should we be sensible of their necessities, and pray for them as for our selves, saying, *Give* US *our bread.*

Vers. 12. **And forgive us our debts, as we forgive our debters.**

From the fifth petition learn, 1. That none of Christs disciples are so fully sanctified in this life, but sin will be found in them: and that there is a necessity lying on us, to acknowledge *our sins*: 2. That every day in many things we offend all, and must confesse not only *sin*, but *sins*: 3. That howsoever we have right unto remission of sins in Christ Jesus, yet we must seek to apply that our right, unto our dayly faults, and beg the use of our right, for applying of forgivenes: 4. That our sins deserve due punishment, even death, which is the naturall merit of sin, which doth oblidge us unto the penaltie; for, therefore *sins* heer are called *Debts.* 5. That the sin being forgiven, the vindictive punishment is forgiven also; for to the same sense are we directed to say, *Forgive us our debts*, and *forgive us our sins.* Wherethrough it cometh to passe, that there is no remission of sin, and retaining of vindictive punishment, but both the guilt, and this sort of punishment are forgiven, and taken away together: 6. Wrongs done by others unto us, do oblidge the doers of injurie to repare the wrong, and so do make them not only debters unto God, but also *unto us*; therefore doth our Lord call such as have done wrong unto us, *Our debters*: 7. Though publike respects may move us to seek reparation of wrongs, in the way of justice; yet not only must we renounce privat revenge of wrong done unto us, but also forgive the same, especially when the offender calleth for it at our hand; for Christ presupposeth, that *he who seeks forgivnes of God, doeth also give forgivenesse to men*: 8. It is an argument to perswade us of forgivenesse from God of our wrongs, when we forgive men their wrongs done against us; for Christ will have him who sayeth, *Forgive us our trespasses*, so say also, *As we forgive those that trespasse* against us.

Vers. 13. **And lead us not into temptation, but deliver us from evil: For thine is the kingdome, and the power, and the glory, for ever. Amen.**

From the sixth petition learn, 1. That when our sins are forgiven us, we are in perill to be overcome of new again by the tempter Satan, of which our weaknesse and Satans power, craft and malice, we should be so sensible, as in fear to be insnared, we should pray not to be led in *Satans temptation.* 2. Because we have so oft yeelded unto Satans temptation, and of our self we are so prone to be tempted, and to be overcome

of our own concupiscence, that God justly may give us over unto Satans temptation: Therefore it is necessar that we should requeest God, not *To lead us in his justice, into temptation.* 3. If God for our tryall and further humiliation shall suffer us to be tempted, we may with confidence pray and expect, that we shall be delivered from that *ill one*, either that we fall not in his snare, or that we be not keeped therein; for as Christ doth warrand us to pray, so we may expect that *God will deliver us from that evill one*, and from all ill; that is, from Satan, sin, and perdition; for we say, *Thine is the Kingdom, power, and glory*: that is, Unto thee, our heavenly Father belongeth the *Kingdom*, and soveraign government of all things, with right and *strength* to dispose thereof, for bringing to passe all that we requeest for: and to thee doth belong the *glory* of all things for ever: Whence learn, 1. That none is to be prayed unto, but he only who only is able to grant all our requests; for, *To him onely belongs the Kingdome and power.* 2. That when we pray for that which is agreeable to Gods will, his *Fatherly* affection on the one hand, and his royall *power* on the other hand, may assure us, that as he is both willing and able, so he will grant our requests. 3. That as it is his glory to grant the petitions of his people; so unto him should we *Give the glory of all things.* 4. That there is no end of his Kingdome and Power and Glory; for, *They they are for ever.* 5. That we should settle our belief on him, and seal up his truth resolutely, nothing doubting to be heard; for so much doth AMEN import.

Vers. 14. **For if ye forgive men their trespasses, your heavenly Father will also forgive you.**

Vers. 15. **But if ye forgive not men their trespasses, neither will your father forgive your trespasses.**

This is a reason of the clause cleed unto the fifth petition, of forgiving men their trespasses, when we crave God to forgive us our trespasses: not that our forgiving wrongs done to us, is the the cause of GODS forgiving wrongs done by us to him; but because giving forgivenes to men, and receiving forgivenes from GOD, are graces inseparably conjoined; so that the having or wanting of the one, may prove the having or wanting of the other. *Doct.* 1. Who so have gotten grace, in the fear of GOD, to forgive men their trespasses, may assure themselves of GODS gracious forgiving them their trespasses: and albeit the remission of their sins be not intimat to them for the present, yet they shall be sure to have it manifested: for so sayes the text. 2. Again, such as call God their Father, and yet will not forgive men their trespasses, may be assured that God will not forgive them their trespasses, or that God will not speak peace to their consciences, nor intimat remission of sins unto their soules; for albeit Gods granting a remission of sin, in his counsel, goes before our giving remission of mens sins, yet Gods granting unto us remission of sins in the court of our conscience, followes after our giving remission to men of their sin; for so long as we keep malice against our neighbour, and will not forgive them, our conscience shall never be solidly assured of the forgivenesse of our sins, for so imports eth the text.

Vers. 16. **Moreover, when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward.**

17. **But thou, when thou fastest, anoint thine head, and wash thy face:**

18. **That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father which seeth in secret, shall reward thee openly.**

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The third head of doctrine, teaching us in our religious fasting, to beware of vain ostentation, such as the Pharisees used. It is not Christs meaning here that men should refuse publick fasts, or therein carry themselves as in a day of feasting, anointing their head and washing their face; for that is not lawfull; neither is it his meaning, that in secret fasts, men must either carry the matter so closely, that none of the family should know it, or else not fast at all; for that is hardly possible: But the meaning is, That when God calleth unto religious humiliation in prayer and fasting, that we should be als far from seeking vain applause of men, as if we were not at all about such a businesse. *Doct.* 1. Causes of fasting and humiliation do attend Christs disciples: for this our Lord doth insinuat, while he sayeth, *When ye fast.* 2. Such as in their fasting do seek mens approbation, do lose their labour at Gods hand; and at the furthest do gain no more but vain applause of men; for of such Christ sayeth, *Verily they have their reward.* 3. Hypocrits do religious actions for worldly respects; for of Hypocrits sayeth CHRIST, *They do seek that they may appear to men to fast.* 4. That in all our religious actions, we should be as far from seeking mens applause, as if we were not at all about any such busines, and should so studie to approve the secret sincerity of our hearts unto GOD, as we look not toward any applause of men: for CHRIST commandeth so to fast, *That you appear not to men*, &c. 5. The secret sincerity of Gods service is followed with the open blessing of GOD, for Hee *doth reward such openly.*

Vers. 19. **Lay not up for your selves treasures upon earth, where moth and rust doth corrupt, and where theeves break through and steal.**

The fourth head of doctrine, is, to beware of covetousnes, and cares of this world, as of a speciall enemy to all true Godlines; which because it is a rife evil, and hard to be cured, he insisteth in the beating down of it so much the more: using to this purpose seven motives or reasons, which in substance are so many doctrines. In the first part of this verse our LORD insinuats, 1. That every man is given to have some Treasure and Store of that which he most esteemeth of, loveth most to have, keepeth best, and is most loath to want; for this is imported in, *Lay not up treasure for your self.* 2. That we are given by nature to chuse some earthly and temporal thing for our treasure, and to have the earth the place of it: and so have need to be warned to lay up our *treasure not upon EARTH.* The first reason to dissuade us from covetousnes of earthly things, is, because all earthly things are perishing, and may in our time either rot, or be taken from us: for what is on earth, *moth and rust may corrupt, or theeves may break in upon, and steal in.*

Vers. 20. **But lay up for your selves treasures in heaven, where neither moth nor rust doth corrupt, and where theeves do not break through nor steal.**

21. **For where your treasure is, there will your heart be also.**

The second reason, Heavenly things only are worthy to be our treasure, and Heaven only is worthy to be the place thereof, therefore never mind things earthly, but heavenly; such as are faith and love, and grace to abound in the good fruits of faith. *Lay up*, saith he, *treasures for your selves in Heaven.* The third reason is, Things heavenly and spirituall are to be keeped and injoyed *in Heaven*, where all things are incorruptible, and permanent, and such as cannot be taken from us by fraud or violence, *where neither moth nor rust doth corrupt*, therefor seek not these things that are earthly, but these things that are heavenly. The fourth reason is, a mans treasure takes his heart after it, therefor co-

vet not earthly things but heavenly, that your hearts may be set on Heaven, and not on earth; for, *Where your treasure is there will your heart be also.*

Verſ. 22. The light of the body is the eye: if therefore thine eye be ſingle, thy whole body ſhall be full of light.

23. But if thine eye be evil, thy whole body ſhall be full of darkneſſe. If therefore the Light that is in thee be darkneſſe, how great is that darkneſſe?

The fifth reaſon. In generall termes tending to this much; If your minde intend to treaſure up heavenly things, the whole courſe of your life will be lightſome, holy, and heavenly: but if ye intend to treaſure up earthly things, then the whole courſe of your life will be earthly, *dark*, and unſpeakably ſinfull. Therefore ſet not your ſelves to treaſure up earthly things, but heavenly rather. This is imported in a ſimilitude thus, As the eye by its light is the directer of the whole body, ſo is the intention of a mans minde or heart, by its light, the directer of the whole courſe and actions of a mans life. In the ſimilitude are holden forth to us theſe truths. 1. That no leſſe care ſhould be had to have our judgement and intention ſanctified, then to have the eye of our body clear, *for as the eye is the light of the body*, ſo is the minde, the heart and intention, the light of a mans life. 2. As *when the eye of the body is clear, the whole body* is illuminate, and well directed what to do; So when the intention of the minde and heart, (which is the eye of the ſoul,) is ſingle, and ſet upon the heavenly treaſure, then the whole body of a mans converſation ſhall be well ordered, and full of light, to direct him in the way how to get the heavenly Treaſure. 3. *As when the eye of the body is corrupt*, and ill diſpoſed, the whole body walketh in darknes without direction; So when the Intention of a mans heart, is not not ſingly ſet on the heavenly Treaſure, but is evil, and ſet on the things of the earth, then the whole body of a mans courſe and actions is full of darkneſſe; that is of ignorance, and miſcarriage, of ſin and miſery. 4. When the intention of a man (which he ſetteth up as a mark to ſhoot at, and uſeth as a light to direct him, what means he ſhall uſe) is darknes, that is, erroneous and ſinfull; then unſpeakable great is the darknes, errour, and ſinfulnes of that mans courſe, for, *If the light that is in thee, be darknes*, ſaith CHRIST, *how great is that darknes?* 5. This generall ſentence may ſerve to louſe a doubt, about the lawfulnes of making proviſion for a mans family, and laying up for his Children. Thus, if a mans *intention be ſpirituall, and ſingly ſet on* GOD, for the obtaining of a ſpirituall Treaſure, then ſhall his *Courſe bee full of light*, and well directed how to doe duety to his Family and Children; but if under preſence of this lawfull care he ſhall make an Idole of riches, intending only to abound in wealth, to ſeek and lay up his Treaſure on earth, then ſhall all that he doeth in a lawfull calling be ſinfull unto him, *his courſe ſhall be darknes.*

Verſ. 24. No man can ſerve two maſters: for either he will hate the one, and love the other, or elſe he will hold to the one, and deſpiſe the other. Ye cannot ſerve God and mammon.

A fixt reaſon under ſimilitude of ſerving two maſters. No man can ſerve God and mammon, or worldly riches, more then a man can ſerve two oppoſit maſters; Therefore beware to ſet your ſelves to lay up *treaſures in the earth*, but rather ſeek GOD, and lay up your treaſure in him. To *ſerve GOD*, is to give up a mans minde, heart, and whole man, to know, and do what GOD requires, without care what ſhall be the conſequences; To *ſerve mammon*, is to give up a mans minde, heart, and indevour, to ſeek

out and follow all the wayes he can, to increase riches, whatsoever may come of it. Hence learn, 1. That the man who takes GOD to be his Master, must do nothing but as GOD allowes him, neither in the matter of pleasure, nor of profite, nor of preferment, nor in any other thing; for, *This is to serve* GOD, as his master. 2. If the care or love of riches, or any other thing, draw away the minde or heart of a man from the love of GOD, or from his obedience, a man *becometh the servant of mammon*, or of that lust whereunto he so gives obedience. 3. Albeit men conceave they can well serve GOD, and their lusts also, yet it is impossible so to do; for, *No man can serve two masters* opposit, such as is GOD, and whatsoever thing doth come in competition with him; for, *Ye cannot serve GOD and mammon*. 4. That thing is a mans master, which the man being put to the tryall, loveth most, holdeth most unto, and preferreth in competition: If a man will rather offend GOD, then lose riches pleasure, or preferment, when he must do the one, then is the man not the servant of GOD, but the servant of the other thing beside GOD: for, *He loveth that other and holdeth unto it*, and preferreth it to GOD.

Vers. 25. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on: is not the life more then meat, and the body then rayment?

A seventh reason, dissuading from covetousnes, drawn forth by consequence from the sixth reason. It is not lawfull to be anxious about things necessary, as food or raiment; therefore far lesse is it lawfull to be covetous of earthly treasure, or of needlesse riches. Hence learn, 1. That albeit using of lawfull callings and ordinary meanes for food and raiment may stand with GODS service and his approbation, yet taking *thought* for them, or being *anxious* about the successe, is unlawfull and here forbidden, as a mark of covetousnesse, and too much affecting of the creature, and of distrust in GOD: for, *Take no THOVGHT for your life*, saith he: this distrustfull anxiety for food and raiment in time to come, (which is a branch of covetousnes, covered with the appearance of necessity,) our Lord refuts by eight reasons: The first is, GOD who hath given life, which is more then food, will take care to provide food for maintenance of the life, so long as he hath appointed life to continue: and GOD who hath framed the body, which is more worth then the raiment, will also provide for a garment; therefore anxious care for food and raiment is unlawfull, which teacheth us, That the most specious excuses which can be made for cloaking of covetousnesse, are rejected by God as haughtie. *Is not the life more then meat*, saith CHRIST.

Vers. 26. Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better then they?

The second reason, GOD who provides food for birds and fowls, will certainly provide for his own children, Therefore anxious and distrustfull cares for food and raiment in Christs Disciples is unlawfull; for, *Behold the fowles of the air*, &c. This reason is strengthened, 1. By insinuation, that men have the ordinar meanes of some lawfull calling (comprehended under sowing and reaping,) which fowles have not; and therefore anxious and distrustfull care for food and raiment is so much more unlawfull in them, as is imported in these words, neither do they reap again; this reason is strengthened, by comparison of us with birds, and preferring of us in GODS estimation, *Are ye not much better then they*, saith he.

Vers. 27.

Vers. 27. Which of you by taking thought can adde one cubit unto his ſtature?

The third reaſon, Anxious care about the ſucceſſe of meanes, cannot produce any good effect, therefore it ſhould not be intertained; for even when a man hath eaten, he cannot make himſelf ſtronger, or more tall then it ſhall pleaſe God to diſpoſe: To what purpoſe then doth it ſerve to take thought or anxiety, as if the uſe of meanes ſhould not yeeld food and raiment; for, *Which of you by taking thought can adde a cubite to his ſtature?*

Vers. 28. And why take ye thought for rayment? Conſider the lilies of the field how they grow: they toyl not, neither do they ſpin.

29. And yet I ſay unto you, that even Solomon in all his glory, was not arayed like one of theſe.

30. Wherefore if God ſo clothe the graſſe of the field, which to day is, and to morrow is caſt into the oven, ſhall he not much more clothe you, O ye of little faith?

31. Therefore take no thought, ſaying, what ſhall we eat? or what ſhall we drink? or wherewithall ſhall we be clothed?

The fourth reaſon, God doth care for clothing of the graſſe, and flowrs of the field, with more curious draughts and native colours, then all the glory which Solomons garment had, Therefore anxiety in Gods Children for food and raiment, (as if God were not carefull of them) is unlawfull, *conſider the lilies*, ſayeth he: this reaſon is ſtrengthened, 1. By inſinuating that Gods own Children are more dear to him then the graſſe and flowrs of the field, which are made only to indure a little time for mans uſe; and then to periſh; for, *To morrow it is caſt into the oven*; next, by taxing taking thought and anxiety, as an evidence of ſmall faith in God; Therefore ſayeth he, *O ye of little faith.*

Vers. 32. (For after all theſe things do the Gentiles ſeek) for your heavenly Father knoweth that ye have need of all theſe things.

The fifth reaſon, Anxious ſeeking of the things of this earth, is the fault of the Gentiles, who are deſtitute of the knowledge of God, and are ignorant of theſe heavenly things, prepared for Gods Children; Therefore Chriſtians who are better inſtructed, ſhould eſchew this godleſſe anxietie; for, *After theſe things*, ſaith he, *the Gentiles do ſeek.* The ſixth reaſon, Chriſtians are not fatherleſs, nor is their father ignorant or unable, or careleſſe to do for them; God in Heaven is their father, and knoweth all things whereof they ſtand in need, therefor godles anxiety for food and raiment is utterly unlawfull; for, *Your heavenly Father* knoweth, that ye have need of theſe things.

Vers. 33. But ſeek ye firſt the Kingdome of God, and his righteouſneſſe, and all theſe things ſhall be added unto you.

The ſeventh reaſon, by way of precept; You have the kingdome of God and his righteouſnes, whereupon to beſtow your firſt and chiefeſt cares; which if you ſeek after earneſtly, ye ſhall not need to be anxious for food or rayment, or any other needfull thing on earth; for, *All theſe ſhall be ſuperadded* unto the grant of your chief deſires, and ſhall be brought unto your hand; Therefore anxious caring for theſe meaner things, is unlawfull. Hence learn, 1. That to be partaker of the kingdome of Gods grace heer, and of his glory in heaven, is worthy of our chiefeſt affections,

and

and moſt intent indevoures; for, *Seek firſt the kingdome of GOD*, importeth this. 2. That we cannot be ſure to be Subjects of GODs gracious kingdome heer, nor of his glorious kingdome in Heaven heerafter, except wee alſo ſtudy to be ſure of the righteouſneſſe of GOD, which is by faith in Jeſus Chriſt, and of holines and uprightnes of life flowing therefrom; for, *Seek the righteouſneſſe of GOD*, and *Seek the kingdome* are joined. 3. That whoſoever do earneſtly ſeek after the kingdom of GOD and his righteouſnes, ſhall not only be ſure to have what they ſeek, but alſo to have whatſoever is neceſſar for them in this life: for theſe things, to wit, which concern food and rayment, *ſhall be ſuperadded unto you.*

Verſ. 34. **Take therefore no thought for the morrow: for the morrow ſhall take thought for the things of it ſelf ſufficient: unto the day is the evil thereof.**

He repeateth the diſcharge of anxious care for time to come, and addeth the eight reaſon; The morrow ſhall bring with it troubleſome cares of its own; and the day, or the time preſent hath ſufficient trouble by it ſelf: Therefore neither time preſent, nor time to come ſhould be rendred more miſerable by anxious anticipating of troubleſome cares before they come: Hence learn, 1. That wee are ready to make our preſent time miſerable, by anxious and diſtruſtfull care; for ſo importeth, *Take no thought for to morrow*, 2. That relying on Gods caring for us, not only ſaveth us from ſin, but alſo cutteth of much miſery; for ſo imports, *Take no thought for the morrow.* 3. That the time to come hath trouble proper to it ſelf, as Gods ordinar providence doth diſpoſe, ſo that we have not need by ſinfull anticipating of cares to make our ſelf more needleſſe trouble; for, *The morrow ſhall take thought for the things of it ſelf.* 4. That it is wiſdom not to breed our ſelf more trouble by ſinfull and diſtruſtfull cares and feares, when already trouble ſufficient is ordained by God for our exerciſe; for, *Sufficient unto the day is the evil thereof.*

CHAPTER VII.

Five other heads of doctrine delivered in the ſermon on the Mount, are ſet down in this Chapter, to wit, raſh judgement, to verſ. 5. Diſcretion in diſpenſing of holy things. 6. Inſtancy in prayer, verſ. 13. Concerning falſe teachers. verſ. 21. And about wiſe practiſing of the former precepts.

Verſ. 1. **Judge not, that ye be not judged.**

THe firſt doctrine is a forbidding of raſh judging of mens perſons and actions, or paſſing wrong ſentence cenſoriouſly and uncharitably againſt others, whether in our minde, or in our ſpeaches, either for no fault, or for leſſer then we our ſelves are ſubject unto; for otherwiſe he forbids neither privat nor publict righteous judgement, but only raſh, uncharitable, and unrighteous cenſuring of others, whereunto naturally we are inclined; for, *Judge not*, ſaith he, to wit, unrighteouſly: the reaſons are five; The firſt reaſon is, If ye raſhly judge of others, ye have to fear leaſt GOD judge you juſtly; for, *Judge not, that yee be not judged*, ſaith he.

Verſ. 2. **For with what judgement ye judge, ye ſhall be judged: and with what meaſure ye mete, it ſhall be meaſured to you again.**

A ſecond reaſon, As you are charitable and ſober in your judging of others, or uncharitable and raſh in judging of others, ſo may ye expect GOD ſhall in his wiſe

providence give you a meeting; for, *With what judgement* (charitable or uncharitable *you judge, you shall bee judged*; that is, have like measure given to you, to wit, a just meeting in mercy, or in justice.

Vers. 3. And why beholdest thou the mote that is in thy brothers eye, but considerest not the beam that is in thine owne eye?

A third reason. It is unreasonable, that having grosser faults your self then these which are in others, ye should passe by your own faults, grosse-like beams, without observation, and go pry in upon other mens infirmities, small like moats in comparison: Therefore ye should not judge rashly. Hence learn, that Self-love so blindeth us, that of our own great faults we are not sensible, but the smallest infirmities of others we narrowly pry in upon, and observe them; therefore sayeth hee, *Why beholdest thou the mote*, &c.

Vers. 4. Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye?

A fourth reason. By rash and uncharitable censuring thy neighbour, thou shalt never be able to benefite him, so long as this grosse beame of rash judgement, or any such ill is found in thy self. Therefore judge not rashly. *Doct.* Hee that would benefite others by reproving their faults, must be blameles himself; or els both his counsel and reproof shall be turned back upon him; for how and with what countenance, or hope of profiting his brother, will he say, *Let me pull out the mote out of thy eye*, &c.

Vers. 5. Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brothers eye.

A fifth reason, Censorious and rash judging of others, is the mark of a hypocrite, therefore judge not; for, *thou hypocrite* he calleth him, because the censorius judger of other mans faults, would make himself and others beleeve, he were no wayes tainted with any such faults himself: Our LORD by this speach doth not hinder brotherly admonition, but rather doth direct the way and order of it; for, *First cast out*, &c. saith he. *Doct.* 1. He that would reform others should begin in earnest to reform himself; for it is said, *First cast out the beame out of thine own eye*, that is, go about the reformation of thy own sins. 2. The man who is about the removing of his own sins, shall have spirituall light and wisdom to deal with others, in the matter of their repentance and reformation; for it is said, *Then shalt thou see clearly to cast out the mot.*

Vers. 6. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rent you.

The second doctrine, teaching us to use discretion in dispensing holy things, specially by way of admonition or reproof, so as profaine men may not be provoked to blaspheme GOD and abuse us. *Doct.* 1. The truth of the Gospel and the holy ordinances of Religion, are precious pearles, belonging only to CHRISTS Disciples, therefore CHRIST calleth them, *Your pearles*. 2. Some men are so profain and sensual, as they have no reverence nor estimation of holines, or holy things; and therefor are justly heer called *Dogs and swine*. 3. Whensoever we perceive that there is no appearance of doing good, by offering holy admonitions to men, but by the contrar, that holy things shall be abused, and we also suffer reproach for offering the same, our Lord gives us warrand to forbear, *Lest they trample your pearles*, saith he, *under their feet, and turn again, and rent you*: But least under the pretence of this warrand, to keep off contempt from holy things, we be too much

feared

feared for contempt of our ſelves, and for this cauſe may prove uncharitable cenſurers of others, as if they were Dogs and Swine, who are not ſo to be accounted of, we muſt take along with us the former doctrine of, *Judge not raſhly*; praying the LORD withall to give us wiſdome in all things.

Verſ. 7. Ask and it ſhall be given you: ſeek, and ye ſhall find: knock, and it ſhall be opned unto you.

8. For every one that asketh, receiveth: and he that ſeeketh, findeth: and to him that knocketh, it ſhall be opened.

9. Or what man is there of you, whom if his ſon ask bread, will he give him a ſtone?

10. Or if he ask a fiſh, will he give him a ſerpent?

11. If ye then being evil, know how to give good gifts unto your children, how much more ſhal your Father which is in heaven give good things to them that ask him?

12. Therefore all things whatſoever ye would that men ſhould do to you, do ye even ſo to them: for this is the law and the prophets.

The third head of doctrine ſerveth to ſtir us up to inſtancie in prayer. *Doct.* 1. Great is our need, who like beggers want all things, and muſt ſeek all of GOD; Therefore, *Ask*, ſayeth he. 2. Albeit we obtain not at firſt what we lack, yet muſt we not fall off from prayer, but continue inſtantly *to ſeek and knock*. 3. We ſhall not be refuſed of any needfull ſute that we make, nor ſhall we be excluded from fellowſhip with GOD, if we knock to have entrie; for, *Every one* who in faith *do ſeek* (what GOD alloweth to be ſought) *receiveth* &c. 4. We may aſſure our ſelves that the return of our prayers ſhall not be unprofitable, far leſſe hurtfull, for GOD will not deal worſe with his Children, then Men do with theirs; for, *What man* ſaith he, *will give a ſtone for bread, or a ſerpent for fiſh to his Child?* 5. Whatſoever good could bee expected by our Children from us, their naturall ſinfull Parents, whoſe affections are corrupt, that and much more, yea every thing that is good, may be expected in prayer from GOD; for, *If ye being evil can give*, &c. 6. Such Diſciples of Chriſt as depend on GOD by prayer, are accounted GODS Children: for in ſtead of *Children*, he putteth *them that ask him*. 7. Such as would have their prayers granted, muſt not live as they liſt, but do to others ſo as in reaſon they would be done unto by others; Therefore, *As you would*, &c. ſaith he, *do ye unto them*. 8. The ſcop of the Sciptures is firſt to make men diſciples to Chriſt, and then righteous in their converſation; for, *This is the Law and the Prophets*.

Verſ. 13. Enter ye in at the ſtrait gate; for wide is the gate, and broad is the way that leadeth to deſtruction, and many there be which go in thereat.

14. Becauſe ſtrait is the gate, and narrow is the way which leadeth unto life, and few there be that finde it.

The fourth head of doctrine concerning the difficulty of the way to Heaven. *Doct.* 1. Every man is travelling in the courſe of his life, either unto life or to deſtruction; there is not a third way, beſide the *ſtrait* and *wide gate*. 2. The gate which leadeth unto life *is ſtrait*, and the way *narrow*, and full of difficulties to our corrupt nature;

but the way which leadeth unto destruction *is broad*, and the gate *wide* without impediments; a way not crossing mens corrupt lusts. 3. Because of the easines of the way to hell many go in thereat, nothing fearing the issue, but for the difficulty of the way to heaven, few *do finde it*, few *do walk in it*. 4. Christs disciples having this straic way revealed to them in the word, should chuse rather to go alone to life, then go with the multitude unto destruction; for, *Enter in at the strait gate*, saith our Lord, *for wide is the other*.

Vers. 15 Beware of false prophets, which come to you in sheeps cloathing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits: Do men gather grapes of thorns, or figs of thistles?

The fifth head concerning false Prophets, or false Teachers, which either preach false doctrine, or true doctrine in a corrupt manner, and for wrong ends, by whom the Lords people are in no small danger, to be led away from the power of godlines, unto the dead course of a powerles formality, 2 *Tim.* 3. 5. Of such Christ bids us *beware*, saying, *Beware of false Prophets*: the reasons are three, which yeeld so many doctrines. The 1. They will fain themselves to be true Christians, that they may finde rowm among the sheep of Christ: Therefore beware of them; for, *They come to you*, saith he, *in sheeps cloathing*. 2. Inwardly and in effect such teachers are not for *saving*, but for *destroying* of souls; for, *Inwardly they are ravening wolves*. 3. They cannot so lurk, but ye may discern them by their false doctrine, or corrupt handling of the truth, or by their graceles conversation, and their earthly wayes, and ends, *Ye shall know them by their fruits*, saith he, Therefore beware of them.

Vers. 17. Even so every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit.

18. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit.

19. Every tree that bringeth not forth good fruit, is hewen down and cast into the fire.

20. Wherefore by their fruits ye shall know them.

He cleareth and confirmeth this third reason, by a similitude from trees, teaching us, that as men gather not good fruits from Thorns and Thistles, but good Trees bear good Fruit, and cannot bear ill Fruit, as their kindly and ordinar birth: and ill Trees bear ill fruit, and cannot bear good fruit, as their kindly birth: so true and false Teachers are to be known by their fruits. *Doct.* 1. The Lord sealeth the honesty of faithfull Teachers with a holy life, and doth plague false teachers with the outbreaking of their rottennes. 2. As destruction abideth the tree, that beareth not good Fruit and much more that which beareth ill Fruit, so destruction abideth the false teacher; for, *Every tree that beareth not good fruit is hewen down*.

Vers. 21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdome of heaven; but he that doth the will of my Father which is in Heaven.

The sixth and last head of Christs Sermon, concerning the necessity of believing, and obeying of his doctrine, and putting it uprightly in practise, which our Lord doth

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presse by three reasons: The first is, Not every one that esteemeth himselfe to be Christs servant and doth confesse him to be his Lord, shall be saved: but the man only who putteth in practice GODS will: Therefore it is necessarie that faith and obedience of Christs doctrine be carefully practised. *Doct.* 1. A man may professe himself a Christian, and seeme to be zealous in avowing Christ to be his Lord, and yet be disobedient to the doctrine; for Christs word doth import this, that *Some may call him LORD, LORD, who do not his Fathers will.* 2. Professours of christianity, wishout the practice of sound faith and repentance shall be excluded out of heaven; for the sentence is clear, *Not every one that saith to me, LORD, LORD, shall enter into the Kingdome of Heaven.* 3. Such as study to obey GODS will revealed in the Gospel, that is, to beleeve in the Son of God, and to testifie their faith by a holy conversation, shall be surely saved; for, *He that doth the will of my Father which is heaven, shall enter into the kingdom of heaven:* now the will of God revealed in the word, is, that he whom the law condemneth, should flee to CHRIST JESUS by faith, and study to bring forth the fruits of newnesse of life.

Vers. 22. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderfull works?

23. And then will I professe unto them, I never knew you: depart from me ye that work iniquitie.

The second reason to this meaning, Many conceave now, that this plea of being Prophets, and workers of miracles in my name, will be sufficient for their salvation in the day of judgement, who then at that day will find themselves disappointed of their hopes, because they have not been workers of righteousnes: Therefore reall obedience of my doctrine is necessar. *Doct.* 1. There is a day of judgement appointed for all men when CHRIST shall sit as Judge; for it is said, *Many shall come to me at that day*, and *I shall say*, *i. e.* Give the Sentence. 2. Many do build hopes of heaven, upon great gifts and imployments in the Ministry, given to them with some successe, who shall be rejected of Christ; for, *Many will say to me, Have I not prophesied?* unto whom I will say, *Depart from me.* 3. All men had need to beware, least they deceive themselves in the matter of their own salvation, when they hear that Preachers, and Prophets, and workers of miracles deceive themselves, and may be destitute of saving faith and sound repentence, which they do preach to others; for it is said, *Many will say to me in that day, We have prophesied.* 4. Such as CHRIST shall reject at the last day, were never indued with saving grace, or accounted by him for true Beleevers; for CHRIST saith, *I will professe to them, I never knew you*; that is, I never approved you for any of my true disciples. 5. Such as are destitute of true faith and repentance, how specious soever their gifts and outward conversation seem to be to themselves, or others, are in Christs account but workers of iniquity, and shall not dwell in his company in heaven: for unto them who have no more but such stuffe as is heer spoken of, he will say, *Depart from me ye that work iniquity*; let a unrenued man preach, or pray, or cast out devils, or convert soules, he is still but a *Worker of iniquity*, because he is not drawn in the sense of sin to beleeve in Christ, and to draw vertue out of him unto sanctification.

Vers. 24. Therefore, whosoever heareth these sayings of mine, and doth them, I will liken him unto a wise man which built his house upon a rocke:

25. And the rain descended, and the floods came, and the windes blew,

blew, and beat upon that houſe; and it fell not: for it was founded upon a rock.

26 And every one that heareth theſe ſayings of mine, and doth them not, ſhall be likened unto a fooliſh man which built his houſe upon the ſand:

27 And the rain deſcended, and the floods came, and the winds blew, and beat upon that houſe; and it fell, and great was the fall of it.

A third reaſon, For the neceſſity of our putting the Doctrine of Faith and Repentance in practice, is, He that doth CHRISTS ſayings, is like a wiſe builder, whoſe work is able to abide the triall, and he that doth not practiſe CHRISTS doctrine, is like a fooliſh builder, whoſe work is overturned when it is tryed; therefor the practiſing of CHRISTS doctrine is neceſſary. *Doct.* 1. Our LORD is an acurat obſerver of the inward diſpoſition of mens hearts, and converſation, for ſo his carefull urging of the doing of his word doth import. 2. The building of mens hope for ſalvation, is not alike well grounded, for ſome lay their ground ſolidly, and in renouncing of all vain confidence, they cloſe by a lively Faith with CHRIST, as the only worker and ſupporter of their hopes, and grow up in him unto a holy Temple to the LORD; others lay their ground ſlightly upon outward hearing and profeſſion, and ſuch like weak and ſandy foundations, and both of them ſeeme to be alike before the triall come: for ſo doth this compariſon import. 3. As the rain from above, the floods from beneath, and the winds round about, beating at a houſe on all hands, make full tryall of the well grounding thereof; ſo ſhall the building of mens hope for ſalvation, be no leſſe exactly tryed, and he that is a practiſer of Faith and Repentance, ſhall abide the triall, and ſhall not be diſappointed of his hopes, *but found to be a wiſe man*, and he that is a hearer only of CHRISTS doctrine, who doth not labour to practiſe it, in believing and obeying his word, ſhall finde his ground-work ruined in the day of triall, and himſelf declared to be *fooliſh*, for this is our LORDS meaning. 4. There is a great need for every man to examine himſelf, and to make faſt work of his Faith in Chriſt, and ſtudy of ſanctification, becauſe the ruine of the building of the hopes of ſalvation in a counterfit Chriſtian is horrible; for, *Great is the fall of that houſe*, ſaith our LORD.

Verſ. 28. And it came to paſſe when Jeſus had ended theſe ſayings, the people were aſtoniſhed at his doctrine.

29 For he taught them as one having authority, and not as the Scribes.

This is the effect of Chriſts ſermon on the Mount. *Doct.* 1. The power of Chriſts Word is able to convince all the hearers of it, and to force them to admire the trueth thereof; for, *The people were aſtonied at his doctrine.* 2. Beſide the authority of a faithful Miniſter, there was alſo ſoveraigne Majeſty to be ſeen in Chriſts teaching, proper to himſelf, as the Maſter and Lord of all men; for, *He taught them as one having authority.* 3. Such as ſtudy not to glorify God in their miniſtery, do loſſe their own eſtimation alſo, for the Scribes, who being ignorant of the nature of Faith and Repentance, did preach mens traditions, ſtudied not to practiſe the trueth, but ſought their own, and not GODS glory, did loſſe their own authority, even at the peoples hands for it is ſaid, *Chriſt taught with authority, and not as the Scribes.*

CHAPTER

CHAPTER VIII.

Our Lord gives evidence of his divine power, grace, soverainity and wisdome in miraculous healing of sundry diseases. 18. In tryall of Disciples. 23. In rebooking the tempestuous winds and seas. 27. In triall of the Gadarens.

Vers. 1. WHen he was come down from the mountain, great multitudes followed him.

2. And behold there came a leper and worshiped him, saying, Lord, if thou wilt, thou canst make me clean.

THe first evidence of Christs divine power and grace, is, the miraculous healing of the leper. In whose example, these things are to be learned. 1. That Christs Godhead and divine power must be laid, as a ground by every one who come unto him, els nothing can be expected, according as this leper gives him the glory of curing a miraculous disease, saying, *Thou canst make me clean.* 2. We must submit our selves to his will in temporall benefits, not having any certain promise to obtain them, and still give unto him the glory of power to grant our desires, whether he satisfie us or not; for, *If thou wilt* sayeth he, *thou canst make me clean.* 3. Nothing can keep a needy soul from CHRIST, when it seeth relief in him, it leapeth over all impediments, as this leper, contrar to the prohibition of the ceremoniall law, presseth through a multitude, and cometh to him.

Vers. 3. And Jesus put forth his hand and touched him, saying, I will, be thou clean. And imediatly his leprosie was cleansed.

In our Lords hearkning to the leper, learn, 1. That CHRIST abhorreth not the vilest of those who come unto him, how loathsome soever, and that he can touch the unclean, and not be infected by pollution, but is able to cleanse filthines by the touch of his power; for, *He put forth his hand, and touched him.* 2. That CHRIST did professe openly his own divine power; for absolutly he commanded in his own name and authority, as God, the departing of the sickness, saying, *I will be thou clean;* and this he proved in effect, imediatly by cleansing the leper in a moment; for, *Immediatly the leprosie was cleansed.*

Vers. 4. And Jesus saith unto him, See thou tell no man, but go thy way, shew thy self to the priest, and offer the gift that Moses commanded for a testimony unto them.

In this direction given to the leper, to shew himself to the Priest, who according to the law was judge in the case of leprosie; Learn, 1. That CHRISTS Benefites will abide the tryall, and be found to be solid, even his foes being Judges: therefore he will have the *Man healed, to go to the Priest*, who was appointed Judge of the cleansing of leprosie. 2. That CHRIST will not allow any man to speak of him, but as he is directed, therefore he would have the work found to be divine by the Priest, before it should be known, that it was *his* work; for his own greater glory: therefore saith he, *See thou tell no man.* 3. That CHRIST would have the ceremoniall Law keeped, so long as the time thereof indured, saying, *Offer the gift that Moses commanded.* 4. That if our Lord suspend the manifesting of his glory, it is for manifesting of it in a fitter time, to the convincing of his adversars, and confirmation of the faith of his own: Therefore he will have a *Sacrifice offered unto GOD*, for the cleansing, that the God-head of the Cleanser may be seen, and a testimony given against them, who would not acknowledge his power to be divine.

Vers. 5.

Verſ. 5. And when Jeſus was entred into Capernaum, there came unto him a centurion, beſeeching him.

6. And ſaying, Lord, my ſervant lieth at home ſick of the palſie, grievouſly tormented.

Another evidence of CHRISTS divine power, is the healing of the Centurions ſervant, Wherein learn, That GODS election, calling, and ſaving grace, runs to all ranks of men, without exception; for heer a man of War, a Commander, indued with faith, *a Centurion, and a Geniile commeth to him.* 2. That faith working by love can make an errand to CHRIST for others, no leſſe then for it ſelf: for, *My ſervant lyeth ſick*, ſaith the Centurion. 3. Faith accounts miſery, laid before Chriſt, a motive good enough for mercy to work on: Therefore ſaith he, *My ſervant is grievouſly tormented.*

Verſ. 7. And Jeſus ſaith unto him, I will come and heal him.

In CHRISTS anſwer learn, 1. How ready our Lord is to hear prayer, proceeding from faith and love: for he anſwereth quickly, *I will heal him.* 2. That when the party afflicted cannot ſtir, CHRIST will be content to make the travell, as heer he ſaith, *I will come and heal him.* 3. The Centurion did not expreſly ask ſo much as is heer granted, but half a word from faith ſerveth CHRIST, he will give unto it a compleat anſwer, *My ſervant is ſick*, ſaith the Centurion; *I will come and heal him*, ſaith CHRIST.

Verſ. 8. The centurion anſwered and ſaid, Lord, I am not worthy that thou ſhouldeſt come under my roof: but ſpeak the word only, and my ſervant ſhall be healed.

9. For I am a man under authority, having ſouldiers under me: and I ſay to this man, Go, and he goeth: and to another, Come, and he cometh: and to my ſervant, Do this, and he doth it.

In the Centurions anſwer learn, That faith hath a high eſteem of Chriſt, and a low eſteem of it ſelf, as is ſeen in the Centurions ſaying, *I am not worthy that thou ſhouldſt come under my roof.* 2. That faith is content with Chriſts word, without bodily preſence, and looks for no leſſe effect from his word, then from his preſence; for, *Speak* ſaith he, *the word only, and my ſervant ſhall be made whole.* 3. That faith acknowledgeth all power and authority over all things to be eminently in Chriſt; and in ſpeciall, that all ſickneſſes are CHRISTS ſouldiers, and ſervants, to go or ſtay as he commands, in a far more excellent way then a Centurion can command his Souldiers; for, ſaith he, *I am a man under authority*, &c. Therefore thou who art ſupreme in authority over all, mayeſt do more then I.

Verſ. 10. When Jeſus heard it, he marvelled, and ſaid to them that followed, Verily I ſay unto you, I have not found ſo great faith, no not in Iſrael.

Chriſt is ſaid to *Marvell*, not that he is ignorant of the cauſe of this glorious faith of the Centurion: for Chriſt was author of it, and did give it unto him; but becauſe it was to be wondred at by the diſciples, and Chriſt did uſe ſome externall geſture of wondering, to make the Centurions faith to be ſo much the more taken notice of, and therefore, he is ſaid to *Marvell*: Hence learn, 1. That faith the greater it is, the more it pitcheth on Chriſts Deitie: the more work it puts upon him, it is the more pleaſing to him: he deſires in his own gift of grace where ever he ſees it, he will marveilouſly entertain it, and hold it forth as a rarity unto others: this is it, that *He marvelled*, and

ſpake

take of it to his followers. 2. That the moe meanes, and the more time that a man hath had to grow ſtrong in the faith, and yet hath profited little, the more is he to be blamed, and to be reproached, in compariſon of theſe who profit by few meanes: This is it which Chriſt ſaith, *I have not found ſo great faith in Iſrael, as in this Centurion*, a born Ethnick.

11. *Verſ.* And I ſay unto you, that many ſhall come from the eaſt and weſt, and ſhall ſit down with Abraham, and Iſaac, and Jacob in the kingdome of heaven.

12. But the children of the kingdome ſhall be caſt out into outer darkneſſe: there ſhall be weeping and gnaſhing of teeth.

Upon this occaſion, our LORD propheſieth of the calling of the Gentiles, verſ. 11. and rejection of the Jews, verſ. 12. Whence we learn, 1. That ſuch of the Gentiles as beleeve in JESUS CHRIST, are joyned in ſociety with Abraham, Iſaac, and Jacob; and that out of whatſoever Nation they ſhall come unto Chriſt, they ſhall be incorporat in the ſame fellowſhip of grace and glory; for, they ſhall ſit down in the *Kingdome of Heaven with Abraham*, &c. 2. Whatſoever was our Lords purpoſe, about the chooſing of the Sacramentall Signes of his Super, we are ſure that he eſteemed *ſociall ſitting of the Saints at Table*, a fit ſigne to repreſent their fellowſhip one with another, in grace and glory: and that he thought it good, before the inſtitution of the Sacrament, to acquaint his diſciples with ſuch a form of ſpeach, as might expreſſe ſo much; for in ſtead of ſaying, *Many ſhall bee partakers with Abraham, Iſaac, and Jacob, of life, joy, and honour*, He ſaith, *Many ſhall SIT DOWN TO TABLE with Abraham, Iſaac, and Jacob.* 3. Whoſoever are born within the compaſſe of a Nationall Covenant with GOD, are children of *the Kingdome*, that is, have an externall title to be heirs of *the Kingdome*, for therefore are the Jews who were born under the Covenant, called *Children of the Kingdome*. 4. If a man have no more but the externall honour of a Covenanter for the Kingdome, and do want faith in Chriſt, he ſhall be ſtriped naked of that externall honour alſo: for heer it is ſaid of ſuch, *The children of the Kingdome ſhall be caſt out.* 5. Such as are debarred from heaven, are caſt into *Vtter darkneſſe*, that is, in extream miſery, confuſion, horrour, and torment in hell; *Where ſhall be weeping and gnaſhing of teeth*, that is, where ſhall be nothing but deſperate ſorrow.

Verſ. 13. And Jeſus ſaid unto the centurion, Go thy way, and as thou haſt beleeved; ſo be it done unto thee. And his ſervant was healed in the ſelf ſame houre.

After reproving and threatning the Jews, Chriſt turneth about, and ſpeaketh graciouſly to the Centurion. *Doct.* 1. Chriſt will never be ſo incenſed againſt his foes, as to forget his friends: Therefore this threatning of the misbelief of the Jews, makes not our Lord forget his reſpect to this *faithfull Centurion.* 2. Chriſt will not diſappoint the hopes of his own: but as they beleeve ſo ſhall it be; they that beleeve in him ſhall not be aſhamed; therefore ſaith he heer, *As thou haſt beleeved, ſo be it done unto thee.* 3. Chriſts word and power needs not his bodily preſence, for bringing forth the effect promiſed: for the Centurions ſervant was healed, being abſent in place, *On the ſelf ſame hour.*

Verſ. 14. And when Jeſus was come into Peters houſe, he ſaw his wives mother laid, and ſick of a fever:

Verſ. 15. And he touched her hand, and the fever left her: and ſhe aroſe and miniſtred unto them.

In this healing of Peters wifes mother, Learn, 1. That marriage is lawfull, and honourable in the Preachers of the Gospel, for Peter being called to the Apostleship, keepeth his wife, and his houſe, and intertaineth *his wifes mother*. 2. CHRIST will not diſdaine to viſite the families of his own, how meane ſoever they be; for, he cometh *to Peters houſe*. 3. The ſpeciall thing our LORD taketh notice of in the houſe, he cometh unto, is, What aileth any in it, and what need they ſtand into of his help: therefore it is obſerved of him heer, that *he ſaw Peters wifes mother lying ſick of a fever*, as if there had been nothing els to ſee. 4. CHRIST will ſhew his goodnes and power, as need is, for the comfort of his friends, as heer; *He touched her hand, and the fever left her*. 5. Albeit this might ſeem no great matter in compariſon of other miracles, yet faith will obſerve CHRISTS divine power in a little matter, als clearly as in the greateſt work; therefor doth the Euangeliſt mark this miracle, that *She aroſe and miniſtred unto them*. 6. What benefits we receive of CHRIST, ought to be imployed for ſervice to him, and his followers; for this woman being healed, *aroſe, and miniſtred*, or *ſerved CHRIST and his Diſciples*, in ſuch intertainment as Peters houſe could afford.

16. And when the even was come, they brought unto him many that were poſſeſſed with devils: and he caſt out the ſpirits with his word, and healed all that were ſick:

In this multitude of miracles, Learn, 1. That no time was untymous unto Chriſt, when people came unto him; for, *When the even was come*, when reſt was due to CHRIST, after all the dayes diligence in his calling, *They brought unto him many ſick*. 2. Among other affects which ſin hath brought upon men, this is one, to be bodily poſſeſſed with devils: and it is juſtice that it ſo ſhould be, when poſſeſſion ſpirituall is not regarded as it is ſaid, *They brought unto him many poſſeſſed with devils*. 3. There is no meane to liberat men of devils, but that they come, or bee preſented by others unto CHRIST, as theſe were *brought to him*. 4. Chriſt by his word or command, eaſily can deliver men from deepeſt poſſeſſion; for, *He caſt out the Spirits by his word*. 5. Never man came to him to be helped, whom he cured not, therefor juſtly do they periſh who come not unto him: for of thoſe who came unto him it is ſaid, *He healed ALL that were ſick*.

Verſ. 17. That it might be fulfilled which was ſpoken by Eſaias the prophet, ſaying, Himſelf took our infirmities, and bare our ſickneſſes.

The Euangeliſt maketh obſervation of the intent of theſe works: Hence learn, 1. That all the miraculous cures, which Chriſt uſed upon mens bodies, was to make it evident, that he was the promiſed Saviour of ſoules ſpoken of by the Prophets; for, *Theſe things did ho, that it might be fulfilled*, or be known to be fulfilled, *which was ſpoken by Eſaias*. 2. This ſpeedy delivering of the infirme: this univerſall healing of the ſicks: this welcoming of them, how untymous ſoever they came, proveth that Chriſt not only took on him our infirmities, common to mankinde, but alſo by compaſſion *did bear our ſickneſſes* ſo affectionatly, that he healed ſuch as came unto him, ſo readily, and ſhortly, as if the diſeaſe had been in his own body.

Verſ. 18. Now when Jeſus ſaw great multitudes about him, he gave commandement to depart unto the other ſide.

The report of his Miracles being ſhed abroad, multitudes of the people did ſtock about him, to gaze and wonder at him. Therefore Chriſt no wayes loving idle gazing, nor confuſed confluence of curious people, doth give commandement to his diſciples, by ſhip to go over the lake of Geneſaret, unto the other ſide. *Verſ.* 19. Many do

ſtock

flock after Christ and his Ordinances, rather out of curiosity and by respects, then out of desire to profite, as is heer evident. 2. Christ is not the author, nor allower of confusion, be it under never so specious pretences, as heer appeareth. 3. Christ will rather depart then solter folly; he loveth not to feed any mans curiosity, but to be profitable, he loveth not worldly pomp, but to be believed into, and to be loved for salvation; Therefore *He gave commandment to depart into the other side.*

Vers. 19. **And a certain Scribe came, and said unto him, Master I will follow thee whither soever thou goest.**

20. **And Jesus saith unto him, The foxes have holes, and the birds of the aire have nests; but the Son of man hath not where to lay his head.**

A scribe perceiving how Christ was esteemed of, doth make offer absolutly to be his disciple and servant; but first, with an eye to his own ease, profite and honour, as appeareth by Christs answer; then rashly, not considering his own inability, nor what hazards and difficulties he had to passe, incase of following of Christ, and without all intruding himself in Christs Ministry, saying, *I will follow thee whether soever thou goest.* Our Lord meeting the mans minde, rather then his words, doth profeſſe himself indeed to be the promised Messiah, now incarnat, and made the Son of man: next, that he had voluntarly emptied himself so far of honour, riches, and ease, as he had no certain place of residence, no not so much as a foxes den, or birds nest, nor any houshold stuffe, whereon to lay his head. This did our sins deserve, and this Christ was content to suffer, for ransoming of us, and procuring right for large allowance unto us, and to season and sanctifie every mean estate, and degree of life, to such as should be called unto it: now whether this Scribe made his offer good or not, it is not materiall: but howsoever, We learn, 1. That such as will follow Christ, must make resolution to be content with such allowance, and fare, as the Captain of our salvation was content with: for so doth Christs answer import. 2. Whosoever do offer their service unto Christ, especially in the Ministry, should look well what motives do induce them, and that they be not seeking the world in his service, or else, they may fall short of their intention, and be disclamed of Christ, as unfit to be accounted his servants, for this is it which the answer doth speak.

Vers. 21. **And another of his disciples said unto him, Lord, suffer me first to go and bury my father.**

22. **But Jesus said unto him, Follow me, and let the dead bury their dead.**

Heer is another man called to follow Christ, who desires a delay, and putteth off the matter with an excuse, till his old father were dead and buried: Hence learn, 1. That such as Christ hath a minde to call to the Ministry, he will finde them out: for heer is a Disciple, who hath no minde to follow Christ, unto the constant attendance of the Ministry, and yet Christ intends to have him. 2. A true calling may be met possibly at first, with an unwilling mind, either altogether refusing the Ministry, or shifting off the calling for a time, for this man desires to be let alone till his aged father should die, that he might discharge the last duty unto him, ere he followed Christs call; *Suffer me first to burie my father*, sayeth he. 3. Christ will not take a refusall of the man, whom he intends to imploy, and that no pretence of doing duty to mens bodies shall be taken for an excuse for the not taking charge of soules, when Christ doth calls for Christ urgeth him still, saying, *Follow me.* 4. Common civil duties may be done by any men, but the work of

the Ministry only by men chosen, and called and sent, *Therefore follow thou me*, saieth Christ; *and let the dead bury their dead*; that is, men dead in their sins are sufficient for such a work, as burying the dead, *but follow thou* this higher imployment.

Vers. 23. And when he was entred into a ship, his disciples followed him.

24. And behold there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

25. And his disciples came unto him, and awoke him, saying, Lord, save us: we perish.

26. And he saith unto them, Why are ye fearfull, O ye of little faith? Then he arose, and rebuked the winds, and the sea, and there was a great calme.

27. But the men marvelled, saying, what manner of man is this, that even the windes and the sea obey him?

In this miracle observe, 1. That our LORD of set purpose, will lead his Disciples into dangers, for the stirring up, and triall of their faith, and for evidencing of his own glory; so, *He entred into a ship* for this end, and maketh his *Disciples follow him*, wherein they might safely have trusted indeed when he went before, and did give warrand to them to follow. 2. His presence exempteth not his Disciples from trouble, and danger; for, *Now there arose a great tempest in the sea.* 3. Our Lord as he took on him our nature, so also he subjected himself to our naturall and sinlesse infirmities, for being weary on the land, he falls *asleep in the ship.* 4. The church may be like to be drowned, and Christ may seem to neglect the matter, for the church now in the ship, *was covered with the waves, but he was asleep in the ship.* 5. The church must beleeve Christ to be God, and able to deliver them, albeit he seeme as it were sleeping among them, because he can carie himself as one asleep, and that of purpose in his wisedome, to the end he may be awaked by their prayers, as by the Disciples heer, *They came and awoke him, and cryed, Lord, save us, we perish.* 6. As fume of danger and need, is a choise argument, when we deal with Christ for help; (for, *We perish*, speaketh much) so is it an ordinar forerunner of deliverance and help; for, *Save us we perish*, were before the rebooking of the winde. 7. It is a sinfull misbeleef, to be too much feared to perish in Christs companie, and service: therefore, *He rebuked them*, saying, *why are ye fearfull?* 8. He can put difference between small faith, and no faith, and as he will reprove unbeleef, so will he not despise the smallest measure of beleef, therefore saith he, *O ye of little faith.* 9. Whether he seems to sleep, or to be awake, he is LORD of Heaven and Earth, ruler and commander of winde, sea and land, whom all the creatures must obey, *For he arose, and rebooked the winds, and there was a calme.* 10. The glory of the deliverance, which Christ doth give to his people, in their greatest strait, is marvellous, and far above all that they can apprehend ere it come: for when the Disciples looking as men on the LORDS work, saw the great calme, *they marvelled.* 11. The faith which Christs Disciples had of his Godhead, was little in comparison, of what they had ground for, even from the works of the glory thereof, demonstrat unto them: for say they, *What manner of man is this, that even the windes, and the sea obey him?*

Vers. 28. And when he was come to the other side into the countrey of the Gergesens, there met him two possessed with devils, comming out of the tombes, exceeding fierce, so that no man might passe by that way.

29 And

29. And behold they cryed out, saying, What have we to do with thee, Jesus thou son of God? Art thou come hither to torment us before the time?

30. And there was a good way off from them an herd of many swine, feeding.

31. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32. And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33. And they that kept them fled, and went their wayes into the city, and told every thing, and what was befallen to the possessed of the devils.

34. And behold, the whole city came out to meet Jesus, and when they saw him, they besought him that he would depart out of their coasts.

The last part of the Chapter, containeth the delivery of the two men possessed with devils: Wherein learn, 1. That Christ went no whether, but for a speciall earand; pitie to these two poor possessed men, moved him to crosse *The sea, or the loch of Tiberias*, and when he came to the other side, his earand appeares, *The two possessed men are presented unto him.* 2. Christ can make the devils bring men unto him, nill they, will they, for heer there *Met him two possessed with devils.* 3. The malice of the devils is exceeding cruell, where they can get liberty to shew it against man: for they drive these men from the society of other men, unto the saddest spectacle of tombs or sepulchers, they imbitter them with rage and fierce anger, and move them to come against all other men, so, *That no man could passe by that way.* 4. How powerfull soever devils be, yet they can neither stand out against CHRISTS power, nor flee from him, nor abide his presence: Therefore, *They cry out for fear of him.* 5. The case of possessed souls, in whom the Spirit of disobedience doth rule, is to be seen in these whose bodies were possessed with devils; the man is their judging house; he is no more master of his own actions, but is Satans slave; The mans eyes look for Satan, his hands and feet work and walk for Satan; his throat is made Satans Blowing-horn; his mouth speaketh for Satan, and heer they cry out by the poor mans throat, saying, *What have we to do with thee?* 6. Devils did know CHRIST to be the SON of GOD, but they knew also that he came not in the world for their good, but to be Saviour of men; therefore, *What have we to do with thee*, say they. 7. Albeit it be not in the devils power, nor to yeeld to Christ, yet they retain their wicked aversnes to obey him, being loath to leave the possession they have gotten: they would be let alone by him, if they could, and do wickedly plead for it, saying, *What have we to do with thee?* 8. They know there is a time coming, when they shall bee more tormented then they are as yet; even the day of Judgement, and this they tremble at, saying, *Art thou come to torment us before the time?* 9. They cannot hurt so much as a sow, except Christ, Lord of Heaven and Earth, do suffer them; therefore the devils besought Christ, saying, *If thou cast us out, suffer us to go away into the herd of swine.* 10. The Lord suffereth sometime Satan to have his will of mens bodies and goods, for their tryall; as heer to go into the Gadarens swine, to try the owners minde; therefore Christ said unto them, *Go.* 11. These wicked spirits love alwayes to do evil, and make it a sport to destroy what they are permitted;

permitted: Therefore *they drove the ſwine headlong into the ſea, and made them periſh in the water.* 12. To the end that the tryal of men may be perfect, Chriſt will have them to know the ſpirituall benefits of the Goſpel, as well as the temporall inconveniences following it. This is the reaſon that Chriſt will have the Gadarens to know as well of the delivery of men poſſeſſed with devils, as of the drowning of the ſwine: for, *The ſwineherds tels them of all*, that ſo they might be inexcuſable. 13. Men left to their own ſelves, will chooſe any thing rather than Chriſt, and will do no better then *theſe Gadarens did.* 14. Temporall loſſe of ſwine is ſo great in the worldly mens eſtimation, that ſpirituall advantage is nothing eſteemed of: for the Gadarens are not ſo moved with the delivery of the ſouls and bodies of the poſſeſſed men, as they are with the loſſe of their ſwine. 15. If men ſee nothing of Chriſts ſweet mercies, but only take up his power, they will be loath to have him in their company; therefore theſe Gadarens do *Beſeech him to depart from them.* Such worldly men will rather quite the Goſpel, then hazard their worldly goods. 16. This is the greateſt token of Chriſts leaving a place, or not coming into a place, when the whole incorporation, city, or place doth conſiſt only of Gadarens, and all do conſent that he ſhould depart: for there apparantly he hath no errand to ſtay him; and whereſoever Chriſt hath no imployment, thence will he remove.

CHAPTER IX.

Here are mee evidences of CHRIST'S divine power, authority, and love to his people, in healing the palſie, and pardoning of ſin, verſ. 8. *Calling of Matthew, and defending of his Diſciples,* verſ. 17. *Reviving of ſickneſſe,* verſ. 22. *Raiſing the dead,* verſ. 31. *Diſpoſſeſſing devils,* verſ. 35. *And care to have miniſters provided for the converſion of ſouls.*

Verſ. 1. AND he entered into a ſhip, and paſſed over, and came into his own citie.

HE cometh to Capernaum, which is called *his own city*, not only becauſe he dwelt in it, but becauſe he had a number of his own in it, as may be gathered from the hiſtory. Hence learn, 1. That the moe godly perſons be in a city, the more the Lord will own it: and albeit a city for the moſt part be unthankfull (as Capernaum was) yet will not the ungratitude of the multitude hinder him to be good to his own in it: for Chriſt heer returneth to *Capernaum*, and makes it be ſtiled *His own city.*

Verſ. 2. And behold, they brought to him a man ſick of the palſie, lying on a bed: and Jeſus ſeeing their faith, ſaid unto the ſick of the palſie, Son, be of good cheer, thy ſins be forgiven thee.

In the healing of the ſoul and body of the man ſick of the palſie: learn, 1. That ſuch as are ſeeking benefits of Chriſt, will watch for opportunities to find him. When Chriſt cometh to Capernaum, certain men do bring out *One ſick of the palſie to him.* 2. It is an act of lively faith as to come to Chriſt, ſo alſo to help others to come unto Chriſt: for of thoſe that bring the palſie ſick to Chriſt, als well as of the palſie ſick himſelf, it is ſaid, *Jeſus ſaw* THEIR *faith.* 3. Our Lord loves to intertain faith with evidences of reſpect unto the believers; for, *Jeſus ſeeing their faith ſpeaketh comfortably unto the palſie ſick.* 4. When Chriſt will heal ſickneſſe, and miſeries at the root, he takes away ſin; and forgiveth it. Therefore ſaith he to the palſie ſick, *Thy*

ſins

Sins are forgiven thee. 5. When he remitteth sin, he advanceth a man to Son-ship: and doth regenerat him; Therefore Christ doth heer call him, *Son*, while hee pronounceth *him forgiven.* 6. The man whose sins are forgiven, is blessed, albeit his outward condition do seem miserable: Therefore Jesus biddeth the sick of *the palsie*, *be of good cheer.* because *his sins were forgiven.*

Vers. 3. **And behold, certain of the Scribes said within themselves, This man blaspheməth.**

The adversars of Christ conceive ill thoughts of this his mercy to the palsie sick: Hence learn, 1. That it is no wonder to see CHRISTS followers misconstrued, for the Scribes think of CHRIST himself, *that he blaspheməth.* 2. Even these who are of the learned sort, who should know him best, may be mistaken about him; for, *Certain of the Scribes misconstrue him.* 3. Any vail is sufficient to blindfold the wicked, for these men will not see CHRIST to be GOD, notwithstanding he doth demonstrat his deity dayly, because they see him to be a man; *This man*, say they, *blaspheməth.* 4. CHRISTS forgiving sins by his own authority, was a plain avowing himself to be very GOD, for who can forgive sins so but God? And this is the ground whereupon the Scribes do think CHRIST guilty of blasphemie, that being, as they thought a man, and no more, he did forgive sins by his own authority, which is the property of GOD.

Vers. 4. **And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts?**

CHRIST will prove himself to be GOD, by discovering their inward thoughts. Hence learn, 1. That the more the God-head of our Lord be opposed, the more will he shew himself to be God, in the face of his adversars: And heer he turneth out the inside of the Scribes minde, shewing himself the searcher of hearts; for it is said, *Jesus knowing their thoughts.* 2. Thoughts go not free before GOD, Men shall give account of them; for, heer the Scribes are challenged of thoughts, *Wherefore think ye evil?* 3. It is a sin, and a fearfull one, to think in our heart, that Christ is not very GOD, for which no man shall be able to answer, when he shall be challenged, more then these men were able to whom CHRIST said, *Wherefore think ye evil in your hearts?*

Vers. 5. **For whether is it easier to say, Thy sins be forgiven thee? or to say, Arise, and walk?**

6. **But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsie) Arise take up thy bed, and go unto thine house.**

7. **And he arose, and departed to his house.**

He demonstrateth himself yet more to be true GOD, even his enemies being judges, by discovering so much power in his works, as they acknowledged to be divine: Hence learn, 1. That our Lord his works are able to convince the adversars of his God-head, themselves being judges; for, *Whether*, saith he, *is it easier?* &c. 2. CHRISTS forgiving sins in his own name and authority; and his setting a man sick of a palsie, whole and strong upon his feet, in a moment, are both convincing evidences of Christs God-head; The argument may be framed thus, He who healeth the palsie sick in a moment by his own power, giveth a convincing evidence of his God head, (even the Scribes Christs adversars being judges) But Christ doth heal the sick in a moment by his own power, (as he proveth sensibly in his healing the palsie before their eyes) Therefore Christ giveth a convincing evidence of his God-head, the Scribes and adversars being judges; Another convincing

vincing argument may be thus, He who hath power *of himself* to heal the palsie, doth without blasphemie give out himself to be GOD, in forgiving sins by his own authority (even in the judgement of his adversars, who esteemed the healing of the palsie in his own name, to be lesse easie then to pronounce forgivenes of sins in his own name) But Christ hath power of himself to heal the palsie, and sensibly sheweth the same in healing thereof, to the intent his adversars may know, that he in the time of his humiliation in the flesh had power on earth to forgive sins, Therefore Christ without blasphemie giveth out himself to be GOD, in forgiving sins by his own authority; and so the adversars of his God-head, the Scribes, were confounded.

Vers. 8. **But when the multitude saw it, they marvelled, and glorified God, which had given such power unto men.**

The Pharisees are put to shame, and yet do not glorifie God; But the multitude do acknowledge divine power manifested in this work. *Doct.* 1. When the learned refuse to give to Christ glory, God can make others to glorifie him; as the multitude heer do glorifie God, for what they see in Christ, when the Scribes are dumb. 2. The light of a miracle may convince a man, and lift him up to see divine properties in Christ, and yet not be sufficient to settle him in the faith, that Christ is God and Man in one Person: for heer the multitude do come short of a full testimony that Christ is God: they glorifie God who had given such power to *Men*, not having yet the knowledge, that *The Man* was God incarnat.

Vers. 9, *&c. to* 14. **And as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receit of custome: and he saith unto him, Follow me. And he arose and followed him.**

In Matthew his conversion and calling to the Apostleship, Learn, 1. That it is our duety, when we may edifie others, to declare what proof we have of Gods mercy toward our selves, albeit the glorifying of God by this mean be joyned with abasing of our own estimation; for Matthew heer gives us an example so to do, in relating how himself, when Christ called him, was found in a base and odious office among the Jews, to wit, a Customer, who had sold his own credit, and all mens kindnes for love of gain. 2. The grace of effectuall calling is not preveened by any goodnes in Man; for, *Matthew is sitting at the receit of custome*, without taking notice of Christ, all the time he had been in Capernaum, before this time: yet Christ with a speciall eye of compassion and love doth now look on him, convert and call him to be an apostle. 3. The operation of grace is invincible; for Matthew heer without more ado, breaketh through all impediments, ariseth, leaveth the custom-house, *and followeth Christ*.

Vers. 10. **And it came to passe, as Jesus sate at meat in the house, behold, many publicanes and sinners came and sate down with him and his disciples.**

After this, Matthew doth entertain Christ in his house: upon which occasion other Publicans also do come in unto Christ: Hence learn, That a soul which hath tasted of the grace and love of Christ, cannot choose but fall in love with him, and his followers; for Matthew now cannot satisfie himself, till he get Christ and his disciples to eat with him at his house. 2. Christ will not refuse to take, and give signes of friendship and love, where he knoweth he is loved: for heer he cometh and his disciples with him, to eat at the Publicanes house. 3. The observation of Christs kind respect to any one sinner, may give encouragement to the rest, to draw near unto him also: for because Christ will

come

come to a Publicanes house to eat with him: *Many Publicanes and sinners came and sat down also with him and his disciples.*

Vers. 11. And when the Pharisies saw *it*, they said unto his disciples, Why eateth your master with publicanes and sinners?

The Pharisees cannot endure this his familiar conversing with sinners. *Doct.* 1. Such as are not humbled in the sense of their own sins, will take occasion of carping against God, if he deal otherwise with his own children, then they can allow; if he shew signes of favour to others, whom they judge more sinfull then themselves: This is the ground of the Pharisees accusing Christ, because, *He eateth with sinners.* 2. They who are least sensible of their owne sins; will bee greatest enemies to such, as in the sense of sin are seeking communion with Christ: and no greater temptations have young Christians to waken them, then from old hypocrites: The converted Publicanes are disdained, Christ and his disciples are quarrelled for their kind cariage towards young converts, onely by the Pharisees: *Why eateth your Master with sinners*, say they.

Vers. 12. But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick.

Christ taketh the defence of his disciples, and cleareth himself and them also. *Doct.* 1. Whosoever suffer, or are quarrelled for Christs cause, he will take the plea upon himself: the disciples heer are questioned, and Christ maketh answer to the Pharisees; Christ justifieth his own deed by three reasons: The first, The Physician may converse with the sick: Therefore I may converse with such Publicanes and sinners, as finde themselves sick of sin; albeit ye who count your selves whole and sound, finde no need of such a Physician as I am: Hence learn, 1. That sin is like a sore sicknes which needeth the true Physician, who is Jesus Christ alone: for so importeth the comparison. 2. All such as are dead in their sins and trespasses, and namely such as are puffed up with conceit of their own righteousnesse, are *whole* and sound in their own estimation, and do misregard the Physician Christ, as if they stood in no need of him: such were the Pharisees heerby taxed. 3. Such as are sick, and sensibly troubled with sin, Christ will converse with them, as with persons standing in need of him; for, *They that are sicke need the Physician*, saith he.

Vers. 13. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

The second reason, God never commanded a ceremonie of the Levitical law, to hinder a necessar duety of mercy, or of the Morall law, as *Hosea* 6. 6. teacheth; Therefore no ceremonie Levitical must hinder me to shew mercy on these Publicanes and sinners: Hence learn, 1. That proud men who are puft up with the conceit of their own righteousnes, and do disdain humbled sinners, are ignorant of the word of God, whatsoever they seem to be in profession of knowledge; Therefore saith Christ to these proud Pharisees, *Go ye and learn what it meaneth*, &c. 2. God deliteth to shew mercy to sinners, and will not suffer any man to deny mercy to his neighbour, under pretence of observation of some act of outward ceremonie: Commands about outward ceremonies were not appointed to hinder, but to further the work of mercy; for it is said, *I will have mercy and not sacrifice*: The third reason, My earand unto the world is not to call unto repentance such as are righteous in their own eyes, as you are; But to call such as these Publicanes, who are sinners in their own eyes; therefore it is lawfull for me

to converse with them, rather then with you: Hence learn, 1. So many of the hearers of the Gospel, as are righteous in their own eyes, do want a warrand to come unto the comfort of CHRISTS mercy and mediation, so long as they remain proud and puft up with opinion of their own righteousnesse: for he saith, *I am not come to call the righteous, but sinners to repentance*: All his doctrine unto the conceited righteous, is, to shew them their unrighteousnesse, and deserved condemnation, and Gods imminent wrath, and to exclud them from the benefite of his Gospel, till they be humbled. 2. Such as are sensible of their sins and unrighteousnes, who see themselves to have sin, and to want repentance, are the very souls whom CHRIST is seeking, and whom he came to call, that coming unto him, he might give them repentance; for he saith, *I am come to call sinners to repentance*. 3. The grace of Christs Gospel doth not give liberty to lousilesse, and sinfull living, but cals men to the course of repentance, that walking on in the way of mortifing sin, Christ may lead them unto salvation; for, *I came to call sinners to repentance*, saith hee.

Vers. 14. Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

Thus the Pharisees are refuted, now Johns Disciples do come and quarrell for Christs Disciples non-conformitie with them in fasting. *Doct.* 1. It is no wonder to see questions arise in the Kirk, for non-conformitie in ceremonies; for Johns Disciples do quarrell Christ, that his Disciples were not conform to them in the custome of *frequent fasting*. 2. Men are much in love with their own customs, and look more to ceremonies then to substance, and would have their own practise to be the sole rule which others should follow; for, *Why*, say they, *do* WE *fast, but* THY *Disciples fast not?* 3. Such as are given to urge needles conformity, give advantage to the enemie, and will readily joine with Christs adversars in the controversie to strengthen themselves, and to make their party good; for, *Why do we and the Pharisees fast?* say Johns Disciples: They side with the Pharisees, and justifie their course, that they may burden Christ and his disciples, as the fewer number, with a prejudice.

Vers. 15. And Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the dayes will come when the bridegroom shall be taken from them, and then shall they fast.

Christ justifieth his Disciples by two reasons, in which he dealeth with Johns Disciples, as with friends, more mildly then with the Pharisees: The first reason is, So long as I am in my Disciples company, it is the time of joy unto them. Therefor to injoin them fasting, were untimous: Hence learn, 1. That our LORD JESUS is Bridegroom, and the Church is his Bride, which he espouseth to himself to be partaker of all the riches of his grace, and Christs Ministers are the Bridgrooms men, for this the comparison doth import. 2. The Disciples of CHRIST, so long as CHRIST was bodily present among them, had dayes of great joy, as children of the Brid-chamber, dayly beholding his glory and grace: in which condition they were not called unto fasting: Therefor saith he, *The children of the Brid-chamber cannot mourn, als long as the Bridgroom is with them.* 3. When the Lord doth withdraw his wonted presence, and usuall comforts from us, we are called to fasting and mourning; for, *The dayes shall come, wherein the Bridegroom shall be taken from them, and then shall they fast*, saith he.

Vers. 16. No man putteth a peice of new cloth unto an old garment: for

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that which is put in to fill it up, taketh from the garment, and the rent is made worse.

17. Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

The second reason cloathed with two similitudes, is this. The strong exercise of extraordinar fasting is no more fit for the tender and weak condition of my Disciples, then to put a piece of new stiff cloath upon a tender old coat, which is not able to bear the Seem, or then it is fit to put new wine into old and weak bottles (for this exercise of extraordinar and frequent fasting is fit for strong, and exercised Disciples onely) Therefore my Disciples are not charged to fast in this their tender condition: Hence learn, 1. That the work of GODs grace in young Converts is very tender, and easily hurt, and must be discreetly intertained; so doeth the scop of the similitudes import. 2. When Christians are grown up to some strength, and have their senses exercised, they must bee put to answerable paines and exercise in Religion; for this is, *To put new wine in new bottles*, that both may be preserved. 3. If discretion be not used in proportioning the burden of outward exercises of religion, unto the capacity and strength of the Disciples, both the Exercise is lost, and the Disciples are hurt: for this is the meaning of, *the hole of the garment is made more*, the *new wine, and the old bottle both are lost*.

Vers. 18. While he spake these things unto them, behold, there came a certain ruler and worshipped him, saying, My daughter is even now dead: but come and lay thine hand upon her, and she shall live.

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The dispute is broken off by the coming of a ruler, praying, that his daughter might be raised from death. In the coming of this ruler unto CHRIST, We learn, 1. That CHRIST can finde out meanes in his providence to honour himself, in the midst of all controversies and disputations; for, *A certain Ruler, a man of place cometh and worshippeth him, while he is speaking*, and so breaketh off the disput. 2. CHRIST can finde an earand for the man, whom he will draw unto him, as heer, by a daughters death; so by some like trouble on a man, or on his familie, he can draw the parents unto himself. 3. All that come to CHRIST, are not alike strong in faith. This ruler of the Synagogue requireth both CHRISTS Presence, and the touch of his Hand, that his daughter may be rais[illegible] from dead: *Come*, sayeth he, *and lay thy Hand on her*. 4. Our gentle LORD refus[illegible] man, putteth no man away that come unto him, *He arose and followed him*.

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21. For she said within her self, *If I* may but touch his garment, I shall be whole.

While Christ is on his way, a sick woman through faith is healed. *Doct.* 1. Poor and rich are alike welcome to Christ: for heer while he is going with the Ruler, he neglecteth not this *poor sick woman.* 2. That which doth separat us from the society of the Holy, must not separat us from Christ, but rather drive us unto him; for this woman legally polluted, and so separat from the Temple, and all clean Persons, draweth near *CHRIST to touch him.* 3. Though all remedies do fail, and our evill bee of long endurance, yet Christ must be run unto, for this woman is diseased *twelve years*, yet cometh with hope of

help in Christ. 4. Albeit Christ seem to take no notice of us, but to be about the helping of others only, yet must we take notice of him, and draw to to him upon all occasions offered, *As this woman cometh to CHRIST in his way to the Rulers houses*; while grace is in dealing, we must have our share of it. 5. None can come to Christ rightly, but such as beleeve to be the better of him: and such as come may be perswaded of help by him, as this woman assured her self of health, *If she might but touch his garment.*

Vers. 22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that houre.)

CHRIST will not have this work to be hid, but brought to light for good use. *Doct.* 1. Though modest soules resolve quietly to creep to heaven, unknown of others, yet God will have his work in them brought to light, for his own glory; Therefore, *Jesus turneth about*, and draweth her forth before the multitude. 2. Faith in CHRIST gets a sweeter welcome then it can expect: it may come trembling, but shall find joy ere it go; as this woman is *Made whole*, and is declared to be a *Daughter*, begotten by the word of the Gospel, and adopted among Christs children, and is comforted and commended for her faith in the midst of her feares. 3. Our Lord will not suffer any mean of our devising, to take the rowm from the mean appointed by himself; Therefore Christ doth not say, thy *Touching* my garment; but, *Thy faith hath made thee whole.*

Vers. 23. And when Jesus came into the rulers house, and saw the minstrels and the people making a noise,

24. He said unto them, Give place, for the maid is not dead, but sleepeth. And they laughed him to scorn.

CHRIST goeth on to the Rulers house, and doth not forget his errand. *Doct.* 1. Christ may give grace to another before thee; but if thou be seeking him, the helping of another shall not hinder thee, but help thee rather, as the womans healing helped the Rulers faith; and so Christ goeth on where he is invited to come. 2. Christ will have nothing counted desparat which he takes in hand; yea, he will have death it self esteemed but as a sleep, in comparison of his divine power: nothing is too hard for him; in which sense he sayeth heer; *The Maid is not dead, but sleepeth.* 3. To speak of Christs power to a misbeliever, is but a jest: Therefore these misbelievers *Laughed him to scorn.*

Vers. 25. But when the people were put forth, he went in, and took her by the hand, and the maid arose.

26. And the fame thereof went abroad into all lands.

In the raising of the Damosell, and consequent of it, Learn, 1. That Christ is the Life and Resurrection, and that his power can easily raise the dead; for heer he took *The dead Maid by the hand, and she arose.* 2. The offer of Christs mercy to one, should make his name famous among all, as heer his fame for this *One work*, *went abroad in all that land.*

Vers. 27. And when Jesus departed thence, two blinde men followed him, crying, and saying, Thou son of David, have mercy on us.

In the healing of these two blind men, Learn, 1. That our Lord wearies not to do good; the more he is imployed, the more good he worketh. When Christ departed from the rulers house, *Two blind men follow him.* 2. When others get alms and mercy from Christ, it should assure me to come to his deal, as these blinde men hearing of many

helped

helped by Christ, do come and cry, *Have mercy on us.* 3. Such as seek good of Christ, must look on him as he is described in Scripture, as he is the promised Messia, the native King of Israel; *Son of David*, say they, *have mercy on us.* 4. Such as believe to get good of Christ, will find a way to follow him, and come at him, albeit they were blind; for these blind men *follow* and *cry.* 5. Moe persons in the sense of one need, may joine in one suite unto Christ; for these two blind men do joine in one cry, saying, *Have mercy on us.* 6. The incarnation of the Son of God, is a noble Prop to Faith, *Thou Son of David*, say they, *have mercy.* 7. Mercy is our only plea with GOD, and Christ; *Therefore*, say they, *Have mercy on us.*

Vers. 28. And when he was come into the house, the blinde men came to him, and Jesus saith unto them, Beleeve ye that *I* am able to do this? they said unto him, Yea, Lord.

Christ suffereth them to cry on, till he lead them unto his ludging. *Doct.* 1. The LORD will seem not to regard the prayer which he mindeth to grant, and so will train on the Supplicant patiently to pursue his request: for no answer is given, till the blinde men come to his ludging, and do follow him within doors. 2. Who so love to have any thing from Christ, had need to have a right estimation of his power, and to have their faith fixed; therefore, *Believe yee*, sayeth Christ, *that I am able to do this?* 3. In things belonging to this life, it is sufficient to believe his *Power*, leaving the matter of his *Will* to himself: Therefore heer it is asked only, Believe ye that I am *able?* And they answer, *Yea Lord*, and no more.

Vers. 29. Then touched he their eyes, saying, According to your faith, be it unto you.

30. And their eyes were opened, and Jesus straitly charged them, saying, See that no man know it.

Our LORD toucheth their eyes, and openeth them. *Doct.* 1. Where any faith is, the LORD will strengthen it as need is; therefore albeit no touching was needfull, yet to strengthen their faith *He toucheth their eyes.* 2. Faith shall not be frustrat. Therefore saith Christ, *According to your faith be it unto you*, and *their eyes were opened.* 3. Our LORD loved no rash applause, but that his miracles should bee keeped in silence a while, that men might take heed to his doctrine the more resolutely, and praise his work the more solidly: Therefore charged he them, saying, *See that no man know it*, to wit, till I give you warrand.

Vers. 31. But they, when they were departed, spread abroad his fame in all that countrey.

They not taking heed to the command, but consulting their own wit, do contrar to the commandement, therefor is their disobedience marked; *But they spread abroad his fame:* Whence we learn, That the most specious pretences that can be made, are not able to save a man from Guiltines, if he disobey a Command.

Vers. 32. As they went out, behold, they brought to him a dumb man possessed with a devil.

33. And when the devil was cast out, the dumb spak: and the multitude marvelled, saying, It was never so seen in Israel.

In the healing of the dumb: Learn, 1. Where Satan gets possession, hee doth mar the right use of what a man hath of GOD in one thing or other, in so far as he is not restrained;

strained; From some he taketh the wit away, as from the lunatick: from some he taketh their strength, and boweth down their back; From some he taketh their hearing, and from this man he taketh his speech; *He is a dumb man possessed with a devil.* 2. The only remedie of all sort of possession, is, To bring the person infested by Satan unto Christ, as this man is brought unto him. 3. When Satan is cast out, the man is set free, and where the Spirit of the LORD is, there is liberty; for, *When the devill was cast out, the dumb spake.* 4. Where GODS work is rightly seen, the glory of divine and superexcellent power is perceived: Therefore is it that the multitudes marvelled, saying, *It was never so seen in Israel*, meaning, that never any such work was done.

Vers. 34. **But the Pharisees said, He casteth out the devils through the prince of the devils.**

Satan moveth thir dogs to blaspheme Christ. *Doct.* 1. It is a dangerous thing to oppose CHRIST, for such will at length readily blaspheme him, and will give the glory of his working rather unto the devil, then unto him; as heer the *Pharisees said, He casteth out devils by the prince of devils.*

Vers. 35. **And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdome, and healing every sicknes and every disease, among the people.**

In CHRISTS care of the salvation of the multitude, Learn 1. That diligence in teaching and preaching the Gospel, is the proper way to convert and save souls, which Christ himself hath appointed and practised in his own person, *He went about all Cities and Villages, teaching and preaching.* 2. Justly is the Gospel called The *Gospel of the Kingdome*, both of Grace and Glory, seeing it is the light which sheweth the *Kingdome*, the furnisher of weapons to fight for it. It is the Scepter whereby the Subjects of the kingdome are guided; It is the rule and law for the Subjects life; and it containeth the evidences of the Subjects right unto *the Kingdome*; and being received in a mans heart, it bringeth with it a begun kingdome of righteousnesse, peace, and joy. 3. The best opportunities of peoples conveening, must be taken for teaching the Gospel, and no pains should be spared for that purpose, as men have their particular calling; for CHRIST the Prince of Pastors *went about all the Cities and Villages, teaching in their Synagogues.* 4. Christs miracles were all of them profitable to men, *He healed sicknesses and diseases.* 5. There is no evil or malady of soul or body among people, which our Lord is not able and willing to heal in all those that imploy him: for, *He healed every malady, and every disease* in those which came unto him.

Vers. 36. **But when he saw the multitudes, he was moved with compassion on them; because they fainted, and were scattered abroad, as sheep having no sheepherd.**

Our LORD compassionatly looketh upon the condition of the people, under their ordinar Teachers the Pharisees. *Doct.* 1. The miserie of GODS people, is a reason to shew pitie when he pleaseth, and specially when they are coveened in a multitude; for it is said, *When he saw the multitudes, he was moved with compassion, because they fainted.* 2. They are all as wandering Sheep, who are not gathred in unto the saving faith of Jesus Christ; Therefor these multitudes not yet converted are compared *to scattered sheep.* 3. These men are no Pastors in Christs estimation, who do not teach people righteousnes and salvation in Christ, who are idle and unfruitfull Shepherds; such as were the Priests and Levits: at

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that time. Therefore the multitudes heer are counted as *Sheep having no Shepherd*, becauſe their teachers did not their dutie unto them, in any profitable way.

Verſ. 37. Then ſaith he unto his diſciples, The harveſt truely is plenteous, but the labourers are few.

38. Pray ye therefore the Lord of the harveſt, that he will ſend forth labourers into his harveſt.

This his commiſeration he layeth forth before his Apoſtles, that they might be affected therewith alſo. *Doct.* 1. People made willing to hear the Goſpel, are like a field ready to be cut down; ſo the compariſon importeth. 2. Sometime the People are moe in number, and more willing to hear, then there are able and willing Miniſters to teach, and *Then is the harveſt plenteous, and the labourers few.* 3. The true Diſciples of CHRIST ſhould carefully obſerve this, and lay it to heart; therefor is it that Chriſt layeth this caſe before his Diſciples. 5. True Labourers and faithfull Preachers are GODS ſpeciall gift to a land, worthy to be ſought from GOD by prayer; therefor ſayeth he, *Pray the Lord to ſend Labourers.* 5. GOD himſelf muſt fit men for the work of the Miniſtry, and muſt thruſt them forth, and give them their commiſſion, for no man can further the harveſt who is not ſent; therefor ſaith he, *Pray that he would ſend forth, &c.*

CHAPTER X.

In this Chapter is contained the firſt commiſſion given by Chriſt to the apoſtles, to go preach, wherein he doth guard them againſt all difficulties in their Miniſterie; and in ſpeciall, poverty and perſecution.

Verſ. 1. AND when he had called unto him his twelve diſciples, he gave them power *againſt* unclean ſpirits, to caſt them out, and to heal all manner of ſickneſſe, and all manner of diſeaſe.

HEer CHRIST calleth and furniſheth his Apoſtles. *Doct.* 1. Chriſt doth not admit every man unto the work of the Miniſtry, but chooſeth out, and calleth whom he will; as, *Heer he calleth unto him twelve*, and no other. 2. Chriſt will have ſuch as ſhall preach the Goſpel, to be diſciples, ere they be miniſters, trained and prepared a while in his company, ere they be put in publick charge; for heer, *He called unto him his twelve diſciples.* 3. He firſt whom he ſends with all gifts and abilities, neceſſar for the diſcharge of their office, as heer he gave them power againſt unclean ſpirits, &c. 4. Our Lord JESUS is very God, having divine power in himſelf, which he will put forth by what inſtruments he pleaſeth, as heer, *He giveth power to his apoſtles to work miracles*, in his name and authority.

Verſ. 2. Now the names of the twelve apoſtles are theſe, The firſt, Simon, who is called Peter, and Andrew his brother. James the ſon of Zebedee, and John his brother.

3. Philip, and Bartholomew, Thomas and Matthew the Publicane, James the ſon of Alpheus, and Lebbeus, whoſe ſurname was Thaddeus.

4. Simon the Canaanite, and Judas Iſcariot who alſo betrayed him.

In the names of the apoſtles we learn, 1. That their muſt be an order among the

Miniſters,

Ministers of the Gospel, albeit without stately subjection of all to any one, there may be a priority of order, which nature requires, without supremacy of jurisdiction: yea, there may be priority of order, without a superiority of *degree in office*; let be, without superiority of *jurisdiction*; for, heer there is a *first*, without naming a *second*: *The first, Simon who is called Peter*, who in the meetings of the apostles might for orders cause, speak in name of the rest, as Elder then the rest, or as Moderator; but had no lordship nor superiority of office over the rest; for this he disclaimes, 1 Peter 5. 4. Next we observe, That albeit for a mans own salvation, his conversion and sanctification be necessar, yet want of true grace and sanctification doth not disanull the office of a man outwardly called, nor hinder the lawfulnes of his Ministery; for *Judas Iscariot* is heer called, and authorized to preach the Gospel, as Peter was, and is sent out in a common commission with the rest; for it is said, *He calleth the twelve, and giveth them power*, of whom Judas is named for one.

Vers. 5. **These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritanes enter ye not.**

6. **But go ye rather to the lost sheep of the house of Israel.**

7. **And as ye go, preach, saying, The kingdome of heaven is at hand.**

In the direction learn, 1. That it was necessar, that the Jews should have the first offer of the Gospel, being the visible Kirk for the time; the people first, and before all other in covenant with God; therefore in this first commission, the apostles are commanded to keep *within the Jews bounds*, and not *go to the Gentiles as yet*, nor unto the Samaritanes, which were composed of the ofspring of the next multitude of Pagans, who after the captivity of the ten tribes, were planted in their rowm; for, *Go not in the way of the Gentiles*, but rather *to the lost sheep of Israel*, saith Christ. 2. The office of Ministers, is, to bring home unto the true shepherd Christ Jesus, lost sheep, going astray from Christ: Therefore saith he, *Go to the lost sheep*. 3. The consideration of the danger of peoples soules ready to perish, must stir up the Ministers to faithfulnesse in their charge; Therefore he calleth his people, *Lost sheep*. 4. The mean appointed by Christ for salvation of soules is *preaching*, how fooliish soever it may seem to the world; for, *Go*, saith Christ, *and preach*. 5. The sum of John Baptists preaching, *Mat.* 3. 2. and of Christs, *Mat.* 4. 17. and heer of the apostles, is all one; to wit, *The kingdome of heaven is at hand*. 6. By the preaching of Christ his Ministers, the kingdom of heaven is brought neer hand to men: for righteousnes, and peace, and joy in the holy Ghost is offered unto every soul, who in the sense of need shall imbrace Christ; *Preach* saith he, *the Kingdom of Heaven is at hand*.

Vers. 8. **Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.**

It is worthy observation, that the LORD for confirmation of mens faith hath given power to the first Preachers of his Doctrine, to deliver men from miseries, both of soul and body: from sicknes and devils; that in all time coming the power of his Gospel might be beleeved; for, *Heal the sick*, sayeth he, *Cleanse the lepers*, *Cast out devils*. 2. To shew the freedome and rich grace of the Gospel, (whereby, whatsoever belongeth to righteousnes and salvation, is bestowed upon the unworthy, without money, and without price) he gave the first Preachers of his grace, a command to take no reward for their miraculous cures, saying, *Freely have ye received, freely give.*

Vers. 9. **Provide neither gold, nor silver, nor brasse in your purses:**

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10. Not scrip for your journey, neither two coats, nor yet shoes, nor yet staves: (for the workman is worthy of his meat.)

In this temporary commandement to the Apostles in their first commission, our LORD teacheth, 1. That such as have a calling to preach, need not be solicious for their living: and that they should not aime at the conquest of money, or meanes, unto themselves, but to bring in soules to God. Therefore sayeth he, *Provide neither gold, nor silver*, &c. 2. CHRIST esteemeth and declareth the Preachers of the Gospel worthy of their sustenance, and their Hearers to be oblidged in equity to sustain them, saying, *The Workman is worthy of his meat.* 3. When the Preachers are sustained by the Hearers, Christ esteemeth their sustenance to be *no reward*, neither to be any thing considerable, to hinder their bestowing of the benefite of the Gospel, to be esteemed *A free gift*; for after he saith, *Freely give*, he subjoineth, *The Workman is worthy of his meat.* 4. As Christ assureth painfull Preachers that they shall not want, so he giveth no order for sustenance of idle men, for there is no servant of his spoken of heer, but the *Workmen* only *The Workman is worthy of his meat.*

Vers. 11. And into whatsoever city or town ye shall enter, enquire who in it is worthy, and there abide till ye go thence.

CHRIST giveth direction about their lodging and company. *Doct.* 1. Such as are known lovers of Religion, and to be ready to intertaine, according to their power the Preachers of his word, are the only persons worthy of the company and guestning of CHRISTS servants; the only persons, in whose houses Ministers should choose to lodge; for, *Enquire*, sayeth he, *he who in the citie is worthy.* 2. CHRIST will have his servants maintained in a seemly way, and not as beggers, basly going from house to house; therfor sayeth he, *Abide in the house* which is worthy, *till ye go out of that place.*

Vers. 12. And when ye come into an house, salute it.

13. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

OUR LORD sheweth them how to make tryall of the house fit for their lodging. *Doct.* 1. Beside the good report that men have of their respect to Religion, Christ will have his servants trying them, ere they trust them much; and the mean whereby he will have them tryed, is by their respect to the Gospel, and offer *of Peace*, through Christs Grace: for every seeming holy Person, is not a friend to the doctrine of Grace; therefore saith he, *When ye come to a house, salute it*; that is, Offer Peace by the Gospel unto it. 2. No house is worthy in Christs reckoning, but that which receiveth the offer of GODS Peace by the Gospel of Grace through CHRIST, and unto such only Christ alloweth Peace; for he saith, *If the house be worthy*, let *your Peace*, according to your doctrine, *come upon* it. 3. If any receive not the offer of peace by the Gospel of Grace in Christ, they are debarred as unworthy, or unfit to have the fellowship of Christs servants, or any benefite of the Gospel; therefore saith he, *Let your peace return unto you.* 4. Albeit the offer of Christs Peace do unto the refusers thereof no good, yet shall it testifie of the fidelity of the servants of Christ, in offering Peace for their part, and so do good to the Preachers; therefore, *Let your peace*, saith he, *return to you.*

Vers. 14. And whosoever shall not receive you, nor hear your words, when ye depart out of that house, or city, shake off the dust of your feet.

15. Verily I say unto you, It shall be more tolerable for the land of Sodome and Gomorrah, in the day of judgement, then for that city.

From this, to the end of the Chapter, Christ incourageth the Apostles, and all his Disciples to follow the Profession of the Truth of the Gospel, without fear, by sixteen reasons: The first reason or motive, Such as receive you not, shall be severly punished; for the shaking off the dust of the feet, served to shew that the Apostles were free of their blood, and that God did despise the refusers of the Gospel, as a man doth the dust of his feet; and that in the last day, the dust of the ground where despisers of the Gospel did dwell, should bear witnes against them, albeit there were no other witnes to be found. Hence learn, That such as despise the Gospel, God shall despise them, and cut them off from the society of himself, and all his servants. 2. There is an appointed day, when Justice shall be execute to the full, upon all the wicked; and namely on the despisers of the Gospel; and this is, *At the day of judgement*, saith Christ. 3. There shall be degrees of torment in hell, as there are degrees of offenders; for, The case *of Sodome shall be more tolerable* then of some other. 4. The sin of a city refusing the Gospel, is greater then the *sin of Sodome*: for so doth the comparison of the refusers to hear Christs messengers, and of Sodome import. The reason whereof is, because Sodome had not the Gospel, and offer of Gods grace made unto them, did not sin against such a convincing light; did not despise in so high a degree the remedie of sin, as despisers of the Gospel do.

Vers. 16. Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmlesse as doves.

The second reason, Though your danger be great, yet remember ye are in my service, *I send you out*, Therefor care for no more, but prudently and holily to carry your selves in my service. *Doct* 1. Preachers must prepare themselves, not only not to be received by all to whom they do offer the Gospel, but also to be persecut, and put in hazard of their life: for Christ saith, *I send you forth as sheep among wolves*. 2. Resolution must be made for the worst intertainment that can befall Preachers, (that so the lesser crosses may be the better indured) even for what sheep may suffer of wolves; to wit, Beastly cruelty without pitie, because that many Preachers suffer of people: Behold, saith he, *I send you forth as sheep among wolves*. 3. Christs commission to his servants may incourage them, and comfort them against whatsoever crosse may befall them, *Behold I send you forth*. 4. Except the great Shepherd of soules defend his own servants, they have no more strength to resist their enemies, then *sheep*, in comparison of *Wolves*. 5. Preachers must be wary and circumspect, to keep themselves from the harm of their wicked adversars, that neither their body, nor soul be hurt by them; Therefor it is said, *Be wise as Serpents*. 6. They must also take heed, that they harme not the flock or their adversars by any passage of unfaithfulnes in their calling, for it is said, *Be harmles as Doves*.

Vers. 17. But beware of men, for they will deliver you up to the councels, and they will scourge you in their synagogues.

18. And ye shall be brought before governours and kings for my sake, for a testimony against them and the Gentiles.

The third reason, Ye are forwarned of witty and powerfull enemies in Church and State against you; but remember, It is for my sake, and for a testimony against them, and therefor Fear not: Hence we learn, 1. That there is no lesse danger to Christs servants, from unrenewed men, who seem to be civil, and curteous, and observant of the laws, then

when there is danger from the most deadly and cruel adversars; Therefor sayeth he, *Beware of men.* 2. There is great danger for Christs servants in civil courts and judgement-seats under pretence of law; yea civill judicatories and ecclesiasticall both, may turne adversars to CHRISTS servants, and conspire to persecute them; for it is said, *They will deliver you up to councels, and scourge you in their synagogues.* 3. When inferiour judicatories are found unjust against the servants of Christ, remeed in law by Superiours is hardly to be expected; at least, small confidence is to be put in appellations to supreme Judges, but Christs servants must prepare themselves for the enmitie of chief governours, and kings also; for it is foretold, That they shall be brought *before governours and kings.* 4. Whatsoever be the pretence of people against the Preachers of the Gospel, the maine quarrel is for Christs sake; for it is said, *Ye shall be brought before Governours and Kings for my sake.* 5. A testimony given unto the trueth of CHRISTS Gospel before persecuters, which may stand against them at the last day, incase it prevail not with them unto conversion, is worthy all the sufferings of these that be persecuted; for you shall be brought *For a testimony against them.* 6. There are a number to whom the word of the Gospel doth come only for their conviction, who receive no benefite thereby, for so importeth this *Testimony against them.*

Vers. 19. **But when they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that same houre what ye shall speak.**

The fourth reason, Ye shall be furnished by my Spirit, as you have need in your sufferings and speeches for the defence of the Gospel: therefore Fear not. *Doct.* 1. It is good to be resolved and prepared for the crosse ere it come. Therefore our Lord brings it, as it were to the time of compearance, saying, *When they deliver you up.* 2. The main matter which a true disciple should consider, and will take notice of, is not what he may suffer, or what he shall say; but what way he may glorifie CHRIST, and maintaine the trueth best; Therefor it is said, *Take no thought how*, or *what ye shall speak.* 3. Christs servants must not be perplexed what to do or say in his cause, for Christ doth forbid us to be anxious, (ordinar meanes of preparation are not forbidden, but anxiety only) saying, Take *no thought* what or how ye shall speak. 4. The LORD will not forsake in the day of triall such servants, as are more feared to offend, then to suffer, but surely will be present with them, to make them give a fair testimony: for he promiseth to such, *It shall be given you in that same houre.* 5. It is not necessar, that God should give before hand what is needfull for the hour of triall: It is sufficient that assistance be given, when the time of need cometh; for he sayeth, *It shall be given you in that same hour*, what you shall speak.

Vers. 20. **For it is not ye that speak, but the spirit of your Father which speaketh in you.**

For confirmation of our faith, he assureth such servants of the communion of his Spirit. *Doct.* 1. A testimony or suffering for Christ, concerneth the Father and the Spirit, no lesse then it doth concern Christ: for in this case the Spirit of the Father doth *Own* Christs cause; for, *It is the Spirit which speaketh.* Christs cause is not upholden by learning, or humane wisdome, but by the holy Spirit; for, *It is the Spirit of your Father which speaketh.* 3. The Servants of Christ are but instruments whose mouth the Lord borroweth in his own cause; for Christ sayeth, *It is the Spirit which speaketh in you.*

Vers. 21. **And the brother shall deliver up the brother to death, and the**

father the child: and the children shall rise up against their parents, and cause them to be put to death.

22. And ye shall be hated of all men for my names sake: but he that endureth to the end, shall be saved.

The fifth reason, You must resolve to bee hated for my sake of all men; but if you go on to the end, yee shall bee saved. Therefore, *Fear not.* Doct. 1. The worlds hatred against Christ and his Gospel, and Grace in his Servants, is stronger then naturall love, and is able to dissolve all bonds of blood or friendship between the ungodly and Christs Disciples; for, *The brother shall deliver up the brother* to death, &c. 2. Christs servants are obnoxious, not only to be destitute of all mens comfort, but also to be hated of all sorts of men for Christs cause; for it is said, *Ye shall be hated of all men for my names sake.* 3. There shall be an end of the troubles of all Christs true disciples, for so importeth; *He that endureth to the end.* 4. There is certain salvation after the troubles are past; for, *He that endureth shall be saved.* 5. There is need of patience and enduring of the trouble unto the end, least if a man *faint and give over*, he losse his reward; for none, *But he that endureth to the end shall be saved.*

Vers. 23. But when they persecute you in this city, flee ye into another: for verily I say unto you, ye shall not have gone over the cities of Israel, till the Son of man be come.

The sixth reason, Sometime I will reserve you for further service, and will open a door for your escaping of persecution, and you shall not want some place to welcome you: Therefore, *Fear not.* Doct. 1. The Lord alloweth Ministers incase of persecution, to flee as sometimes; namely when their life shall serve more for Gods glory, and the Kirks good, then their death can, in such a case; he saith, *When they persecute you in one City, flee*, &c. 2. Preachers must still follow their calling, and seek occasion of preaching in another place; Therefore saith he, *Flee to another City.* 3. When one place refuseth to hear Christs servants, God will provide another place, where they may preach; Therefore saith he, *Flee into another City.* 4. He answereth a doubt, what if thy servants be persecute in each city, and having gone through all, shall finde no city kindly to them whether they may retire. He answereth, that till the second coming of the Son of Man (which second comming now onely rested, he being come the first time already) there should not be wanting some city of Israel, some kindly place to receive his Servants, which speach is not fitted for the Apostles in their first outsending, wherein there was no persecution; nor yet only for the Apostles in their second commission to all the world, but for all Preachers of the Gospel unto the worlds end, who in the Apostles persons are spoken unto. Under the name of the *Cities of Israel*, is understood places where his servants will be welcome to preach the Gospel, if other places cast them out. Whence this doctrine is afforded, that howsoever some Ministers may be so persecuted that they cannot flee; or fleeing, shall not escape the sword of the persecuter, but must glorifie God in their martyrdome, yet there shall be other Ministers one after another, till the second coming of Christ, preaching the Gospel from place to place, in despite of all the persecuters in the world; for of this our LORD giveth assurance, saying, Verily I say unto you, *Yee shall not have gone over the Cities of Israel, till the Son of Man bee come.*

Vers. 24. The disciple is not above his master, nor the servant above his Lord.

25. It

25. It is enough for the disciple that he be as his master, and the servant as his Lord: if they have called the master of the house Beelzebub, how much more shall they call them of his household?

The seventh reason, It may content you, that you shall not bee worse used then I, your Lord and Master am, and shall be used: Therefore *Fear not*. *Doct.* 1. There are very neer and sweet bands between Christ and us; for he is our Schoolmaster, and we his Disciples; hee is our Lord, and wee his Servants: hee is Goodman of the House, his Church, and we his Domesticks and Houshold men, so importeth his words, saying, *The disciple is not above his Master*, &c. 2. Christ is a patern of suffering, from the cradle to the crosse, from his birth to his buriall; for heer hee setteth foorth his own sufferings, to incourage us to suffer by like example. 3. To seek or look after freedom from persecution, is to seek that wee who are Christs disciples should bee better dealt with then our Master was, which is unreasonable; for, *The disciple is not above his Master, nor the servant above his Lord*. 4. Conformity with Christ in suffering, may sufficiently comfort any man who suffereth for Christ, for, *It is enough for the disciple that he be as his Master*. 5. The comparison of Christs excellency, and our base condition, should make us willing to undergo any sort of humiliation; therefore sayeth He, *It is enough that the servant be as his Lord*. 6. Beelzebub was the idole of *Ekron*, and one of the chiefest divels names: There is no blasphemy so great against CHRIST, but satan will finde mouths to vent it; for it is written, *They called the Master of the house Beelzebub*. 7. No wonder that Christs servants be called devils, when Christ was called a devil, so reasoneth CHRIST, saying, *How much more shall they call them of the houshold Beelzebub*.

Vers. 26. Fear them not therefore: for there is nothing covered that shall not be revealed; and hid that shall not be known.

The eight reason, The trueth of my Doctrine, and your innocency, must both be brought to light upon all hazards; Therefore, *Fear not*, but avow my Gospel boldly. *Doct.* 1. Christs servants are in danger to minish their testimony, concerning CHRISTS trueth, for fear of men; Therefor are they warned not to fear them. 2. Albeit the holines and innocency of Christs servants be overclouded, and born down for a time, by scandalous speaches of persecuters; and they esteemed no better then Beelzebub, yet shall it be brought forth to light in GODS time: for our LORD hath said, *That there is nothing covered that shall not be revealed, nor secret which shall not be known*: Thus may this generall sentence serve the purpose in this place. 3. Because at last the light of the Gospel shall break forth and overcome all obstacles, Therefor Ministers should boldly preach Christs trueth: and thus also doth this generall sentence serve Christs intent, as the next verse maketh it plain.

Vers. 27. What I tell you in darkneſſe, that speak ye in light: and what ye hear in the ear, that preach ye upon the house tops.

Christ commandeth his Apostles to publish, als openly as they could, whatsoever he should reveal unto them, in any manner of way: putting the *house top*, for the most patent places, where a man might be best seen, and heard; for the houses of Judea, were covered platforme. *Doct.* 1. The matter of Preachers sermons should be nothing, but trueth revealed by Christ; therefor saith he, *What I tell you, that speak*. 2. Christ doth not reveal any thing to his servants, whether ordinarly by ordinar meanes, as by reading or meditation, or extraordinarly by his Spirit, but it is able to abide the light, and the triall of all who shall hear of it; and is worthy to be avowed openly; for hee sayeth, *What I tell*

you

you in darknes, that ſpeak you in the light, and what you hear in the eare, that preach you on the houſe tops.

Verſ. 28. And fear not them which kill the body, but are not able to kill the ſoul: but rather fear him which is able to deſtroy both ſoul and body in hell.

The ninth reaſon, You muſt fear me, who am able to kill both ſoul and body: Therfor, Fear not man, who cannot harme you ſo much. *Doct.* 1. Plain and faithfull preaching of Chriſts trueth, may readily bee met with perſecution, and hazard of life: and a man muſt be maſter of death, and delivered of the fear, not only of ſmaller loſſes, but even of the loſſe of life alſo, if he would preach all Chriſts trueth, as he ſhould; Therefor ſaith Chriſt, *Fear not them which kill the body.* 2. All that men can do againſt a faithfull witneſſe of Chriſts trueth, is to take the life of the body; they cannot reach to the ſoul, to deſtroy it, or to take away from it righteouſnes, or peace, or joy in the holy Ghoſt; for, *They are not able to kill the ſoul,* ſayeth he. 3. The true remedy of all baſe fear of the creature, and of death, is the true fear of GOD, Therefor ſaith he, *Fear him rather, which is able to deſtroy ſoul and body in hell.* 4. If a man oppreſſe the teſtimony which he ſhould give to Chriſt, for fear of being killed by men, he falleth in the danger of being caſt in hell, and loſing ſoule and body. This is imported in the ſaying, *Fear him which is able to deſtroy ſoul and body in hell.*

Verſ. 29. Are not two ſparrows ſold for a farthing? and one of them ſhal not fall on the ground without your Father.

30. But the very hairs of your head are all numbred.

31. Fear ye not therefore, ye are of more value then many ſparrows.

The tenth reaſon, GODS providence which reacheth unto ſparrows, and to the hairs of your head, to preſerve the leaſt of them, may incourage you ſufficiently againſt fear of men; Therefor, Fear not to preach my trueth. *Doct.* 1. GODS providence is very particular toward all the creatures, ſo that the leaſt of them is not taken or ſlain, without Gods diſpenſation; for, *One ſparrow,* ſayeth he, *ſhall not fall to the ground without your Father.* 2. The LORDS care of his ſervants doth reach to the preſervation not only of their life, but alſo of the ſmalleſt thing that concerneth them; for, *The very hairs of your head are numbred,* ſaith he. 3. GOD eſteemeth much more of his ſervants then of other creatures: for his children are bought with his ſons blood; Therefor ſayeth he, *Ye are of more value then many ſparrows.* 4. The conſideration of GODS eſtimation of his ſervants, and of his particular providence about them may give them aſſurance, that tyrants and perſecuters ſhall do them no further hurt then GOD pleaſeth, and ſo may deliver them from all fear in the diſcharg of their meſſage, this Chriſt inferreth; ſaying expreſly, *Fear ye not therefore.*

Verſ. 32. Whoſoever therefore ſhall confeſſe me before men, him will I confeſſe alſo before my Father which is in heaven.

33. But whoſoever ſhall deny me before men, him will I alſo deny before my Father which is in heaven.

The eleventh reaſon, If ye confeſſe me confidently before men, I will confeſſe you before GOD; But if for fear of men ye deny me, I will deny you; Therefor, fear not to avow the trueth of my Goſpel. *Doct.* 1. CHRIST will not only have Preachers, but alſo all Chriſtians, to avow his name and his trueth before all men, and that for GODS glory and mens edification: This is it he ſayeth in the generall, *Whoſoever ſhall confeſſe me before men.* 2. Men by confeſſing Chriſts trueth, cannot honour him ſo much as he ſhall honour

them

them who boldly do avow him; for, *Him will I confesse before my Father*, saith he. 3. If men refuse to stand for Christ, or for his trueth, or cause, or for his servants troubled for his service, they deny Christ, and in substance do say, They know him not, and that they will not be for him in danger; for not to confesse Christ, is heer to deny him; for, *Whosoever shall deny me*, saith he, in stead of saying, whosoever shall *Not confesse me*. 2. Such as refuse to avow Christ and his cause before men, he will disclaim them before GOD, as men that belong not unto him; for he saith, *Him will I also deny before my Father*: This threatning strikes not against such, as do slide at a time, and do afterward repent, and are ready to confesse Christ in no lesse hazard, as Peter did: for such men do not refuse to avow Christ, but resolve to confesse him, and do keep their resolution, albeit in some surprisall they slide.

Vers. 34. **Think not that I am come to send peace on earth: I came not to send peace, but a sword.**

The twelfth reason, Ye must resolve for trouble, even from your neareſt friends, and not look for worldly peace, if ye follow me; Therefore, *Fear not*. *Doct.* We are ready to promise to our selves worldly ease, and wealth, and honour, and friendship, by professing of the Gospel, albeit we have no warrand for it: Therefore will our Lord have us purged of such conceits, saying, *Think not that I am come to send peace*, &c. 2. Christs earand is indeed to bring peace, heavenly peace between GOD and man, but not to bring earthly peace between the Godly and wicked; Therefore saith he, *Think not that I am come to send peace on the earth*. 3. Albeit it bee true, that the Gospel of Christ is not the cause of persecution, contention, and war; but the cause is in the wickednesse of men, and malice of Satan, who cannot endure the Gospel; yet the setting up of Christs throne in any place, is so frequently *the occasion* of contention, and trouble, and wars, that Christ is esteemed by men to be a raiser of trouble in the world, while as his part is onely this, He chuseth that contention, trouble, persecution, and wars should come, rather then his Kingdome should not be erected and promoved, in, and among men; Therefore is it that he sayeth, *I came not to send peace, but the sword*. 4. Albeit the Gospel be not the cause of war, but by accident of mans wickednes, yet Christ will take it on him, that in some sense he came to send the sword; because he hath appointed troubles, persecution, wars, and all that may be comprehended under the Sword to come, that he may make use thereof, as of a fan in his hand, for the trying and purging of his followers; and therefore howsoever he be not accessorie to the sin of the persecuters, yet is he the author of the purging of his own Church, and the appointer of all the meanes tending thereunto; in which sense he sayeth, *He came not to send peace, but the sword*.

Vers. 35. **For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.**

36. **And a mans foes shall be they of his own household.**

This is explained in these verses, wherein the most bitter sort of contention, for the Gospel is foretold. *Doct.* 1. The naturall hatred which men have against the Gospel, will make them break all the bands of aliance and nature, and persecut their dearest friends, for hatred of Christs Gospel, and this trouble we must resolve to endure; for it is told us, There shall be variance *Between Children and Parents; Father and Son, Mother and Daughter*. 2. As this variance is a part of the tryall and exercise of his own people, Christ will avow himself to be the cause of it, saying, *I came to set a man at variance*. 3. In the case of persecution for the Gospel, all unlawfull meanes hands is friendship, or favour, or help to be

expected,

expected, but rather the contrare may be looked for, that the more obligation of friendship be betwixt them and us, we shall have the more opposition by them; for, *A mans foes shall be they of his own household*, saith Christ. 4. The Gospel doth not work on all alike, but may take effect in one, and passe by the rest; for, *A mans foes shall be they of his own household*, doth import so much.

Vers. 37. **He that loveth father and mother more then me, is not worthy of mee: and hee that loveth son or daughter more then mee, is not worthy of me.**

The thirteenth reason, Whosoever shall choose to please kindred, friends, or allyance, rather then me, I will disclaime them; Therefor, Stand not to avow the Word of my Gospel, albeit neareſt and dearest friends should storme at it. *Doct.* 1. In the case of persecution for CHRISTS cause, He who to please friends, standeth not to disavow Christs cause, and doth choose to offend CHRIST, rather then his friends, is unworthy of the name of a Christian; for, *He is unworthy of me*, saith Christ. 2. Love to CHRIST, hindereth not love to friends, but only seasoneth it, and keepeth it in the own place, for Christ only saith, he that loveth them *more* then me.

Vers. 38. **And he that taketh not his crosse and followeth after me, is not worthy of me.**

The fourteenth reason, If any man refuse trouble for me, I will disclaime him; therfor, Fear not to professe me. *Doct.* 1. Whosoever is not content to submit himself, to whatsoever trouble can be imagined may befall him, for following of CHRIST, and his cause, is unworthy of the name of a Christian; for so much doth the text import. 2. Such dammage, pain and ignominy as CHRIST indured, must every Christian resolve to endure for CHRISTS cause; therefor is trouble for Christ called by the name of *the crosse*, while he saith, *He that taketh not up his crosse*. 3. The weight of the crosse cannot be born, except CHRIST be looked unto, be followed, and adheired unto; therefor he commands every Beleever, both to take up his crosse, and to follow him. 4. If this condition please not a man, to have Christ and a crosse both, Christ will reject him, for of such he saith, *He is not worthy of me*; that is, He is not fit for me, I will not own him.

Vers. 39. **He that findeth his life shall lose it: and he that loseth his life for my sake, shall find it.**

The fifteenth reason, If any shall seek to save his life, with disadvantage of my Gospel he shall lose his life; and if any shall not regard his life to do me service, he shall save his life; Therefor, Fear not to avow the trueth of my Gospel. *Doct.* 1. CHRISTS trueth should be dearer to us then our life, for so doth CHRISTS words import. 2. Whosoever do find out, or follow a way to save his goods or his life, with the disadvantage and lose of CHRISTS cause, he bringeth eternall perdition on himself; for Christ saveth heer, *He that findeth his life, shall lose it*. 3. Whosoever shall hazard, or in the hazard, lose his life temporall, for Christ, he shall know by experience, that he hath made a good bargan, and preserved his life for ever; for it is said, *He that loseth his life for my sake, shall finde it*.

Vers. 40. **He that receiveth you, receiveth me, and he that receiveth me, receiveth him that sent me.**

41. **He that receiveth a prophet in the name of a prophet, shall receive**

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a prophets reward; and he that receiveth a righteous man, in the name of a righteous man shall receive a righteous mans reward.

42. And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward,

The sixteenth reason, Whatsoever respect or kindnes is done to any of my Disciples, for my cause, I will take it as done to me, and will reward it; Therefore, feat not to professe the trueth of my Gospel, upon all hazards. *Doct.* 1. Receiving the message of salvation *from* Christs servants, or kindnes shown *unto* Christs servants, is reckoned by Christ as done to himself, and done to the Father, in whose name the preacher doth come: for he saith, *He that receiveth me, receiveth him that sent me*, &c. 2. The cause for which a man doth any respect to Christs servants, is mainly looked unto by GOD, whether it be done to a preacher, because he is a preacher; to a righteous man because he is such, to a beleever in Christ or Disciple, (how little or despisable soever he seem) because he is a Disciple; therefor saith he, *In the name of a Prophet*, in the *name* of a Disciple, for what good is done to any of Christs followers for other respects, as for friendship, hope of receiving gain by it or such like, doth not come in account. 3. The smalnes or meannes of the benefite, whereby any of Christs followers are helped or refreshed, shall not diminish Christs estimation of the mans good affection; for, *Even a cup of cold water shall not want a reward.* 4. This doctrine how hardly soever it be beleeved, is worthy to be received; for Christ confirmeth it by a *verily*, and that to purchase unto this saying, the more credit.

CHAPTER XI.

After closing up of the Apostles commission, we have John Baptists message to Christ, with Christs answer and testimony of John, to vers. 15. *Then* CHRIST *upbraideth these cities, which did not receive, or make use of the Gospel, to* vers. 25. *And inviteth needy sinners to come unto him.*

Vers. 1. AND it came to passe, when Jesus had made an end of commanding his twelve Disciples, he departed thence to teach, and to preach in their cities,

IN closing the commission of the Apostles: Learn, 1. That the Apostles had not unlimited commissions, but were astricted to commandements, for the former directions given to them are heer called *Commanding of them.* 2. Acts of base fear, or witlesse imprudency, done in a perellous time, to the dishonour of the Gospel, or disadvantage of any point of the trueth belonging to the Gospel, are breaches of CHRISTS command: for heer all Christs exhortations to his servants wisely and stoutly to bear out the profession of his trueth in all points, are likewise called *Commanding of them.* 3. CHRIST so imployeth his servants in teaching and preaching, that he will also go about the work himself, for having commanded his Disciples to preach, *He departed to teach and to preach in their cities.*

Vers. 2. Now when John had heard in the prison the works of Christ, he sent two of his disciples,

3. And said unto him, Art thou he that should come, or do we look for another?

1 John being in Prison, setteth himself to confirme his Disciples in the faith of Christ, and to this end, he sendeth them to CHRIST with a question; wherein he knew Christ would give them solide satisfaction. *Doct.* 1. The world will readily reward the labours of the most excellent Saints of GOD, with injuries; for, *John Baptist heer is in Prison*, for his pains. 2. The news of the prospering of the Gospel, Christ can cause to be carried to the prisons where his servants do ly, thereby to refresh them; Therefore John must hear of Christs works, *In the Prison*. 3. A faithfull servant of CHRIST, should study to make Christs name known by whatsoever means he can, and to have all those who belong unto him acquainted with Christ: for John even in prison, taketh course to have his disciples to know CHRIST, better then they did. 4. Beside what we can do in solving the doubts of others, we shall do well to send the weak in faith, to propone their doubts to Christ himself. Therefore John commandeth his two disciples to propone their questions to Christ, saying, *Art thou he? &c.* knowing that he was most able to satisfie them.

Vers. 4. Jesus answered and said unto them, Go and shew John again those things which ye do hear and see.

5. The blind receive their sight, and the lame walke, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

From the answer learn, 1. That Christ despiseth not the weaknes of the faith of his own; for heer he answers Johns doubting disciples, both with words, and deeds, saying, *Go shew what you hear and see.* 2. Our Lord deals prudently with weak ones; for as John covers the disciples doubting with a question, proponed as it were in his own name; So Christ covers their doubting also, by giving the answer, as it were unto John, rather then to them; *Go shew John again*, saith he: albeit it is sure John had no doubt about Christ, for at Christs Baptisme hee was confirmed abundantly that Christ was the very Messiah. 3. That which disciples may hear, and see, and observe, in the reall and experimentall putting forth of Christs power in the world, is sufficient to prove that he is the true Messiah; Therefore sayeth he, *Tell John again these things which ye do hear and see*; Like as even the ordinar and dayly working of Christ still unto this day, upon such as are converted from time to time, may prove that he is the true Messiah. 4. He in whom all these things which are prophecied to be done by the Messias are accomplished, is the only true Messias: But CHRIST JESUS is he, in whom all prophesies are accomplished; for, *He maketh the blinde to see, the lame to walk*, and the poor to take the Gospel; Therefore Christ is the only true Messiah, for this is the proof whereby Christ doth confirme Johns Disciples, that there was no other Messiah to be looked for. 5. The remedy of all sin and miserie is to be found in Christ, both for body and soul; for it is he by whom *the blinde receive their sight*, and *the poor receive the Gospel, &c.* 6. The poor and needy soul sensible of its own sin, and miserie, is the proper object of the Gospel; The righteous and the rich in their own opinion, do not smell any worth in Christs Word; for It is the poor *who receive the Gospel*. 7. The Gospel doth affect the poor and needy soul so as it doth put as it were a stamp of the good news of GODS grace upon it: for so importeth the passive Word in the Originall, which saith, that the poor are *Evangelized*, or Stamped with the preaching of the Gospel.

Verſ. 6. **And bleſſed is he whoſoever ſhall not be offended in me.**

Our LORD obviats any temptation which might ariſe from his outward humiliation. *Doct.* 1. Many ſtumbling blocks are to be met with in a mans way toward Jeſus Chriſt, ſuch as were the taking on of the ſhape of a ſervant, and his outward humbling of himſelf unto the croſſe: This is imported *In his mentioning of mens being offended, or ſtumbling at him.* 2. Such as do not ſtumble at Chriſt, nor ſtart aback from beleeving and profeſſing of him, for whatſoever croſſe or impediment, laid in their way, ſhall ſurely be ſaved; for, *Bleſſed is he whoſoever ſhall not be offended in me*, ſaith he.

Verſ. 7. **And as they departed, Jeſus began to ſay unto the multitudes concerning John, What went ye out into the wilderneſſe to ſee? A reed ſhaken with the winde?**

Now followeth Chriſts teſtimony of John Baptiſt, wherein John is commended for eight reſpects. The firſt is, his conſtancie: Hence learn, 1. That Chriſt gives his ſervants a good meeting, he bears witnes of their faithfulnes, als well as they do bear witnes, that he is the true Meſſiah, as heer for inſtance, when Johns Diſciples are departed, Chriſt *ſpeaketh to Johns praiſe before the multitude.* 2. The reaſons which moveth us to go hear the Sermons of any Preacher, ſhould be well examined: for we muſt anſwer unto Chriſts queſtion, *What went ye out to ſee?* 3. It is the commendation of a Preacher of the trueth, that he be conſtant in the trueth, and not wavering hither and thither, for this is the ground of Iohns commendation, *That he was not a reed ſhaken with the wind*, as the interrogation having the force of a negation, doth import.

Verſ. 8. **But what went ye out for to ſee? a man clothed in ſoft raiment? behold, they that wear ſoft clothing, are in kings houſes.**

The ſecond point of the commendation of John, is, for his Holines and high Meaſure of Mortification: Hence learn, 1. That it is the commendation of a Preacher, to be mortified to the glory, eaſe, pleaſure, and riches of this world; for on this ground Chriſt commendeth John, by way of interrogation, denying him to be *A man given to ſoft raiment.* 2. A true Preacher muſt be ſo mortified to this World, as all the Allurments of Court be not able to corrupt him; for ſuch as love to wear ſoft raiment, will affect to be in reſpect at Court, for that very end; therefore ſaith he, *They that wear ſoft raiment, are in kings houſes.*

Verſ. 9. **But what went ye out for to ſee? A prophet? yea, I ſay unto you, and more then a prophet.**

The third point of Johns commendation is the clear revealing of Chriſt, and of the ſhorteſt courſe to come unto Him, wherein John was above any Prophet. Hence learn, 1. That the right reaſon of going to hear Sermon, is, becauſe the man that ſpeaketh, hath warrand to ſpeak, and to reveal GODS will: this is it which he ſaith, *Went ye out to ſee a Prophet?* 2. John is called more then a Prophet, ſpecially becauſe he did point out Chriſt, more clearly and fully, then any before him; as Chriſt doth ſhew heerafter; teaching us, that theſe are the greateſt men in the Miniſtry, who do moſt point out Chriſt to the world, and do moſt ſincerely lead men unto him.

Verſ. 10. **For this is he of whom it is written, behold, I ſend my meſſenger before thy face, which ſhall prepare thy way before thee.**

The fourth point of Johns commendation, is from his ſpeciall imployment to be Chriſts Herbinger, to make way for Chriſt; for albeit every Miniſter of the Goſpel be

Christs messenger, to cary ambassage to the world, yet John Baptist was such in a speciall manner: for of him it was prophecied by Malachi, *Behold I send my messenger.* 2. Albeit it be the office of every Minister, by the preaching of CHRISTS doctrine, to make way for Christs entrie into the soul, to dwell in it by his Spirit, yet John Baptist was Harbinger in an odde way, assisted by the doctrine of repentance, in humbling proud sinners, and fitting them for mercy in Christ: And, 3. He was in a speciall manner imployed, for pointing out of Christ to be the Lamb of GOD, not only in doctrine, but also with the finger of ocular demonstration.

Vers. 11. Verily I say unto you, among them that are borne of women, there hath not risen a greater then John the Baptist: notwithstanding, he that is least in the kingdome of heaven, is greater then he.

The fifth point of Johns commendation, is, in comparing him with, and prefering him above all the Prophets which came before him: because, 1. Singular predictions were of him, more then ever of any of the Prophets. 2. His bringing into the world had moe extraordinar passages of providence, then any of the Prophets. 3. His authoritie and office to bring in a new Sacrament, was singular. 4. Beside the baptizing of our LORD, and converting of such multitudes, his Ministry was countenanced with the cleerest vision, and revelation of the mistery of the Trinity, that ever was. 5. The sanctification of his Person from the womb, to his Martyrdome, was singular. 6. The clearnesse of his knowledge of the way of righteousnes by Christ, and of the application of types of the Messiah unto Christ, as that true Lamb of GOD, was singular: These and such like other excellencies, are reasons why our Lord said; *There hath not arisen a greater then John the Baptist, among them that are born of women.* Mean time least John should bee too much esteemed of, Christ having thus preferred him unto all that were born of women, doth except *Himself*, and justly preferreth *Himself* unto John; saying, *He that is least, or no man in the Kingdom of God, is greater then he*: So doth Christ discrive himself, as he was esteemed of by the rulers of the Church; for who could be lesse in the Kingdome of GOD, in their esteemation, then he whom they did excommunicate. Now the rulers did excommunicate Christ, and for his cause also, did cast out of the Synagogue all that confessed him. He was the Stone which the builders refused; whom the chief Priests and Elders did not esteem worthy to be a member of the Church, or to have any place in the building of GODS Temple: So Christ was in their estimation, *The least*; that is, no man, *in the Kingdom of Heaven*, as this phrase is taken. *Mat.* 5. 19. 20. And who except Christ can be greater then John, who is called greater then any of all the Prophets, yea of all which were born of women? It is true that Christians who lived since Christ ascended, have the history of many particulars concerning Christ, which John did not live to see; But who shall perswade us, that the least member of the Christian church, or the least Preacher of the Gospel, do see more of Christ in the Word of history, then any of the Prophets, or John who is greater then any of the Prophets, did see in the Spirit, and word of prophecie? And put the case that in regard of historicall knowledge, they did know many particulars which John did not know; yet this sort of measure of knowledge, doth not make them simply *greater* then John. Now the comparison heer with John with the least of the Kingdome of Heaven, is not simply in respect of *knowledge*, but in respect *of greatnesse*, which *greatnesse* comprehendeth all the formamed six points of excellency, and also whatsoever other respect may contribute to excellency: and thus if we take *greatnesse*, none can be called *greater* then John, except Christ; who in the estimation of the rulers of the Jewish church at that time, was *the least*, that is, *no man in*

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the Kingdome of GOD, and the stone of offence, which the builders did reject. Hence learn, 1. That whensoever any greatnesse or excellency of man is spoken of, the excellency of our Lord Jesus must not be obscured, but rather lifted up thereby: for where he is, a greater then Solomon is; a greater then John Baptist is. 2. Whosoever shall dishonour Christ, he will not deny himself: He will take unto him his own glory, for he declareth himself heer greater then John, though the rulers of the church and others esteemed him to be the least, or no man in the Kingdom of Heaven.

Vers. 12. And from the dayes of John the Baptist, untill now, the kingdome of heaven suffereth violence, and the violent take it by force.

The sixth point of Johns commendation, is, the fruitfulnes of his doctrine, that by the clearnesse of Johns preaching, the gates of Heaven, and the way of the church were made so patent, that men did not stand upon the bar and partition of ceremonies, or upon any orderly way of the proselites coming into the church; But multitudes did loup over all the Leviticall Ceremonies; so that publicanes, sinners, heathen, legally unclean, and the naturally lothed lepers did thrust themselves all in upon the company of converts, and upon the grace manifested by Johns Doctrine: and indeed obtained grace to enter in the Kingdome of Christ, by this their ingyring themselves upon him: Hence learn, 1. That the Legall Ceremonies were never appointed to hinder people from Christ, but to lead them to him; and that therefor when the observation of these ceremonies might be a hinderance of peoples coming to Christ, (As for example so many dayes behoved to passe, ere a leper were legally purified, that he might come in the company, where the Word of GOD was preached) in such a case, GOD was not displeased that men overpast, and violently ran over these impediments to come to GODS Grace manifested in CHRIST; for saith he, *The violent take it by force.* 2. Yea the Doctrine of Grace being clearly revealed, no impediment of bygone sins, or sense of unworthines present should hinder a humbled soul from entry in the Kingdome of Grace, for this Kingdome *is taken by force.* If we cannot remove impediments, let us set our foot on them, and make stepping stones of them, thrusting our selves so much more on CHRISTS grace, as we finde our selves unworthy: laying hold so much more on his offered salvation, as we finde our selves otherwayes to be lost.

Vers. 13. For all the prophets, and the law prophesied untill John.

The seventh point of commendation, is, that John pointed at CHRIST now already come, at Grace already laid open: whereas the Law and the Prophets only did prophecie and foretell that it was to come; And this is a reason of the fruitfulnes of Johns Ministry; Hence learn, 1. That the pointing forth of the fulfilling of the promises, and prophecies in CHRIST, is a mean to bring men in multitudes unto the Kingdome of Heaven; and this is imported in the particle *For*, wherein a reason is rendered of what is said in the former verse; for saith he, all the Prophets and the Law *prophecied* untill John, but John shew the *accomplishment*. And therefor multitudes did thrust themselves in unto the Kingdome of Heaven. 2. The Church of the Old Testament, had a dark time, in comparison of what we have now; for their light was prophecies of things to come, but ours is preaching of what is already come; for, *The Law and the Prophets prophecied untill John.*

Vers. 14. And if ye will receive *it*, this is Elias which was for to come.

The eight and last point of Johns commendation, is, that John was that Elias prophecied

prophecied of, to come before Christ: Malach. 4. John is called by the name of Elias, because of like zeal for God, and successfull employment in the reformation of Religion; for as Elias in his dayes, so John in his dayes did in the power of the same Spirit, stir up men to seek the true God in Christ. *Doct.* 1. When trueth is told to people never so clearly, yet will they hardly beleeve it, no not though Christ himself should speak it. Therefore sayeth Christ, *If you will receive it.* 2. Whether men believe or not, Trueth must be told them, so make them inexcusible; *This is Elias*, saith Christ, *if yee will receive it.*

Vers. 15. He that hath eares to hear, let him hear.

If Christs testimony of John had been believed, then Johns testimony of Christ had been believed also; for John testified that Christ was the promised Messias; therefore Christ did so much the longer insist in this commendation of John; and having said sufficiently, he closeth with this speach; *He that hath eares, &c.* Teaching thereby, first, That every man hath not a hearing ear, but some are deaf misbelievers of GODS Word, imported in these words, *He that hath eares.* 2. Even these who are Elect, and converted unto the faith, have need to be stirred up to put their faith in act; for of them it is said, *Let them hear.* 3. If the Elect shall hear unto believing, it sufficeth GODS intention, although the rest remain ignorant misbelievers; for, *Hee that hath eares let him hear*, is as much as, Let the rest go their way, come of them what may.

Vers. 16. But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellowes,

17. And saying, We have piped unto you, and ye have not danced: we have mourned unto you, and ye have not lamented.

Our LORD perceiving the unbelief of the multitude, doth regrate their obstinacie, who neither by Johns austere ministrie, nor by his own sweet dealing, could bee moved to repent or believe; and this he doth, by comparing their disposition toward the Gospel, with the disposition of the rude people toward musick; for as they cared for no melody, and could not be moved either with piping or lighter springs, nor with mourning and sader songs, as the Minstrel boyes used to sing; So the Jewes could neither be moved to sorrow unto repentance, by Johns austere preaching of repentance and judgement; nor to rejoice at Christs sweet offers of Grace and Salvation, made to them in a more gentle and loving way. Hence learn, 1. That the obstinacy and rebellion of the hard hearts of Christs hearers, affected and moved his tender heart with grief; for, *Whereunto shall I liken them*, doth import so much. 2. The more are found in the guiltines of despising the Gospel, the more doth our LORD resent the wrong, and regrate sinners misery; Therefore saith he, *This generation.* 3. Hardly can any comparison expresse the sin of despising of the Gospel; for, *Whereunto shall I liken them*, importeth this. 4. The most obvious by-word shall be made use of, to condemn the wickednesse and folly of them who despise the Gospel, in the conceit of their own wisedome; for it is like little children, saith he, who when they finde no respect had of their musick, do put up their pypes with this regrate.

Vers. 18. For John came neither eating nor drinking, and they say, He hath a devil.

19. The Son of man came eating and drinking, and they say, Behold, a

man

man gluttonous, and a wine bibber, a friend of Publicanes and sinners: but wisedome is justified of her children.

It is said heer, That John *Neither did eat nor drink*, that is, not after the ordinar dyet of other men, as appeareth, if we compare this with, *Mat.* 3. 4. Whence we learn, 1. That Gods Word is not to be pressed captiously, but the true intent of it is to be looked unto, one place being compared with another. 2. God useth to send out his Ministers with diverse dispositions: some are more austere in life, and more thundring in their Doctrine; others more sociall in their cariage, and more gently inducing people to repentance: *Of the former sort was John Baptist; Of the latter, Christ.* 3. People have ever some fault to alledge in the Preacher, why they will not receive his message, for heer the people say, The devil is in John, because he chused to live more austerely then other men, and when they see Christ converse sociably with sinners, *To eat and to drink with them*, and to take the fare as he found it, they say of him, that he was a *Glutton*, a *Drunkard*, and a companion to wicked and vile men. 4. All hearers are not alike ill disposed; though many do misbelieve, yet some are begotten to God by wisedome, or by the Doctrine of Gods grace; for, *Wisdome hath her own children.* 5. Such as are made wise to salvation, will bear witnes by their faith, by their profession, and godly life unto the Doctrin of God, and will glorifie the wisdom of God preached unto them; for, *Wisdome is justified of her own children.* 6. How many soever they be, who despise the Gospel, it doth not work a reasonable prejudice to wisdom; God will be content him with the testimony of Elect and true Beleevers: for to God it is sufficient, that *Wisdome be justified of her own Children.*

Vers. 20. Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not.

Seing the main scope of the following speech is expressly set down to be the upbraiding of these Cities, and the agreging of their sin, it is without ground to argue, hence the ability of man to repent and believe, without the speciall operation of Gods grace; and it is an idle and prosane deed, to move questions, why God did not grant such meanes to Tyrus and Sidon, upon such and such suppositions: for it is sufficient unto Christs purpose, that *Chorazin and Bethsaida*, had so abused the meanes of grace, as they had hardned themselves in the sinfulnes of nature, above Tyrus and Sidon: so that more might have been expected in the matter of repentance from Tyrus and Sidon, and from Sodom and Gomorah, even according to the principles of nature, then was found in these cities; for if so much paines had been taken on them, as was taken on Capernaum, &c. in much appearance of reason it might have been expected, that they should have repented in some sort, and have given such signes of repentance at least, as with Ahab, and Ninive, they might have escaped temporall judgements. This being the scope, wee should not stretch the words beyond, and construe to it: Hence learn, 1. That the miracles of Christ were done by his own power, for heer they are called *His* mighty works, in a proper sense, and so they do prove him to be true God. 2. The use which should be made of the miracles of Christ, and mighty works done by him, is repentance; for that which is found fault with heer, is, they repented not. 3. Whosoever will not repent, when God cals for repentance, and will not give glory to God when he cals for it, he will powr shame on them, for heer he upbraids these cities, which did not honour him.

Vers. 21. Wo unto thee Chorazin, wo unto thee Bethsaida: for if the mighty

mighty workes which were done in you, had been done in Tyre and Sidon, they would have repented long ago in ſackcloth and aſhes.

22. But I ſay unto you, *It* ſhall be more tolerable for Tyre and Sidon at the day of judgement, then for you.

Heer is the doom given forth againſt theſe cities. *Doct.* 1. Over and above the wrath due unto ſinners, for tranſgreſſion of the Law, a higher degree attendeth the abuſing the meanes of grace, and ſo much the greater, as the meanes have been the more largely graſted; for, *Wo unto thee Chorazin.* 2. It is free for God to ſend the offer of the Goſpel where he pleaſeth; He had his own reaſon, why he did not ſend the Goſpel to Tyrus and Sidon, and yet would offer it to Chorazin, and Bethſaida. 3. Such as do hear the Goſpel dayly, may readily be found more hard hearted, then they who never heard it, Chorazin more impenitently diſpoſed then Tyrus. 4. There ſhall be proportion of judgement at the laſt day, as there hath been of ſin in this life; and the torment of ſuch as periſh without the meanes of the Goſpel, ſhall be leſſe then of ſuch who under the meanes are found impenitent; for, *It ſhall be more tolerable for Tyre and Sidon, then for Chorazin and Bethſaida.*

Verſ. 23. And thou Capernaum, which art exalted into heaven, ſhalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained untill this day.

24. But I ſay unto you, that it ſhall be more tolerable for the land of Sodom in the day of judgement, then for thee.

The like judgement is threatned againſt Capernaum. *Doct.* 1. The honour of a Town is the Goſpel, and where it is moſt clearly preached, that place is exalted moſt and made neareſt heaven. Therefore, *Is Capernaum* ſaid to be *exalted to heaven.* 2. Abuſed meanes of grace, if they prevail not unto true converſion, do bring a man deeper in the ſtate of condemnation; Therefore ſaith he, *Thou Capernaum ſhalt be brought down to hell.* 3. Abuſe and contempt of the Goſpel, impenitent unbelief, and miſregarding the offers of Gods grace, do weigh heavier in Gods ballance, then the groſſeſt ſins againſt the Law: and is attended with heavier wrath, for this the compariſon of Capernaums ſin and judgement, with Sodoms ſin and judgement, maketh evident.

Verſ. 25. At that time Jeſus anſwered and ſaid, I thank thee, O Father, Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes.

26. Even ſo Father, for ſo it ſeemed good in thy ſight.

Sometimes one is ſaid to anſwer, when hee openeth his mouth, and ſpeaketh to them, who were expecting ſome ſpeach from him, albeit none have ſpoken before, as heer in this ſpeach, CHRIST glorifieth his Father, for the wiſe and free diſpenſation of ſaving Grace, manifeſted in the good ſucceſſe which his Diſciples had, (whom as it is, Luk. 10. 17. 21.) He ſent forth to preach, and work miracles, verſ. 25. 26. He declareth his own power to give light and life to as many as came unto him. verſ. 27. And laſt of all exhorts the Needy to come unto him, with ſundry motives to enduce them, verſ. 28, 29, 30. For the firſt: Learn, 1. That the miſterie of ſalvation is at GODS diſpoſing, to hold it from, or ſhew it unto whom he pleaſeth; for ſayeth he, *Thou haſt hid it from the wiſe, &c. Thou haſt revealed it unto babes, &c.* 2. The worldly wiſe and prudent men in this world, are not theſe for the moſt part to whom the Goſpel is revealed; for

thou.

Thou hast hid it, sayeth hee, *from the wise and prudent.* 3. The people of weaker understanding, and babes in comparison of others are found to be the LORDS choose in election, and the persons who get the saving light of the Gospel for the greatest part; for he saith, *Thou revealest them to babes.* 4. Christ will not want followers, despise him who will, for whose conversion, how base soever they seem, GOD is to be praised; Therefor Christ for those little ones sayeth, *I thank thee, O Father,* and doth rejoice in them how contemptible soever they seem to be, no lesse then if they had all the excellencies of the world in them. 5. GODS supremacie over Heaven and Earth maketh him free, to chuse or refuse whom he pleaseth, I thank thee, saith he, *LORD of Heaven and Earth.* 6. The cause of election of some, and reprobation of other some, of this or that man, rather then of others, is to be found only in Gods good pleasure, Therefor saith Christ, *O Father, for so it seemed good in thy eyes.* 7. Christ heartily consents unto, and approveth the Fathers decree of election and reprobation, as it standeth; Therefor saith he, *Even so Father,* and *I thank thee,* for GOD and CHRIST are glorified in both.

Vers. 27. **All things are delivered unto me of my Father: and no man knoweth the Son but the Father: neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.**

Heer Christ proclaimeth his riches and authority, that hee may make way for the offer following. *Doct.* 1. Beside the right and power which CHRIST as GOD hath unto, and over all things, he hath received of the Father as God-man, or God-incarnat, right unto and over all things, in, and for the church, nothing being excepted, except him who hath delivered all things unto him; for, *All things are delivered to me of my Father,* and CHRIST hath taken the gift of all things for our behove, as power to gather his church, appoint Ministers, bestow the Spirit as he will, open and close Heaven and hell, as he pleaseth, and to dispose of all his enemies, and of all the creatures as they may best serve for the well of his people. 2. The excellency of the Son of God is a mistery, which neither man nor Angel can know comprehensively, as he is indeed, but the Father only; for, *No man knoweth the Son but the Father;* and so except a man be taught of the Father, and learn of the Father, he can never attaine the right knowledge of the Son. 3. The distinction of the *Father* from the *Son,* and the glory of the Fathers person, is a mistery which neither man nor Angel can know perfitely; *No man knoweth the Father, but only the Son.* 4. Any measure of right knowledge of the Father which we can attaine unto, must come by revelation from the Son, who is the ingraven character of his person, who by his word and Spirit doth make the Father known unto so many as he pleaseth; Therefore sayeth he, *No man knoweth the Father, but he to whomsoever the Son will reveal him.*

Vers. 28. **Come unto me all ye that labour, and are heavy laden, and I will give you rest.**

From the former doctrine, Christ draweth forth two exhortations: the first, Unto faith in himself; the next, unto new obedience. *Doct.* 1. The right use of the doctrine of election, and reprobation, vers. 25. and of the riches which is in Christ, and of the mistery of the Father, and of the Son, is this, to draw near to Christ, and to seek communion with him: for having spoken of those, he calleth upon us, saying, *Come unto me.* 2. All things being delivered unto Christ, he cannot be quiet, till he have needy souls made partakers of the riches which is in him; Therefore doth he call unto us saying, *Come unto me.* 3. Such as have wearied themselves in seeking in themselves, or in any of the creatures, something to quiet their souls, and can not finde rest; have

warrand to come to him; for he saith, *Come unto mee yee that labour.* 4. Albeit a soul finde nothing whereby to commend it self to Christ, but a fruitles life, and a loathsome burden of sin, nothing but that which yeeldeth restles unquietnes, yet without exception of any person, all such may come unto him for relief; none of those who acknowledge their inability to help themselves, are secluded. There is no Bar to put back a soul from CHRIST, which desires to come unto him, which desires to believe in him, and to have communion with him; for he saith, *Come unto mee all yee.* 5. Albeit there be no bar put to hinder any man from comming to Christ, yet none will come untill they be sensible of a burden, whereof they cannot be fred, by any other meane; Therefore he speaketh expresly to such; saying, *Come unto me all ye that are weary and heavie loaden*, not excluding lukewarm Laodiceans, or any other, who desire to be made sensible of sin, who desire to repent, who desire to beleeve in God, and to fear God. 6. Seeing all things are delivered unto Christ, and all that have need are commanded to come to him, It is a miserable and damnable foly, to seek any thing belonging to righteousnes and eternall life, except in CHRIST JESUS only; for he telleth us, *All things are delivered unto me*; and saith, *Come unto me.* 7. GOD can sanctifie the love of our selves, so farre as to make it a motive and allurement, to draw us unto him: for such as are unquiet about the condition of their soul, or are burdened with any trouble which they are not able to beare, have a promise of relief, if they shall come unto him, who can shew them the true cause of their trouble, and the right out-gate also; for, *I will give you rest*, saith he. Now *rest* is opposed to labour and burthens, and so importeth full relief from all the sin and misery, which can trouble any man.

Vers. 29. **Take my yoke upon you, and learn of me, for I am meek and lowly in heart: and ye shall finde rest unto your souls.**

The next exhortation teacheth us, 1. To stay with Christ under his discipline, after we are come unto him; and so to joine the study of obedience with faith: the dueties of faith and obedience must not be severed: for he joyneth, *Come to me, and take on my yoke.* 2. Albeit Christs commands be our true liberty, yet in respect of the untowardnesse of our nature, the tye of doing all holy dueties belonging to sanctification, of bearing the LORDS chastisements, and suffering persecution, is a yoke wherein wee have need to be bound: Therefore saith he, *Take on my yoke.* 3. It is necessar that wee willingly submit our selves to this yoke, and burden, how contrare soever it seem to our nature; for, *Take ye up my yoke*, doth the Word in the Originall bear; or, *Lift it as it were upon your shoulders.* 4. When we have consented to submit to Christs yoke, we have need as disciples duly to learn how to bear it; Therefore he commandeth, saying, *Learn of me.* 5. As unto the right bearing of the yoke of Christ, the vertues of humility and meeknesse are necessar; so are they to be learned, and had only from Christ, blessing unto us not onely his Doctrine, but also his example; for it is said, *Learn of me, that I am meek and lowly*: now no command given unto him of the father, was grievous, no suffering made him grudge, no paines made him shrink from his ducty or to faint: his plaints of his enemies, and his answers unto them, were full of meeknes: he stood not to abase himself for the fathers glory, and mens good; and it is he who must give us grace to do so also. 6. True rest unto the conscience is to be found in Christs satisfaction given to justice for us. True peace in his service; for he saith, *Come to me, and ye shall find rest.* 7. It is sufficient in this life, that we finde rest to our *soules*, albeit our bodies be troubled. Therefore it is said, *Ye shall finde rest to your soules*; No more is promised.

Vers. 30. **For my yoke is easie, and my burden is light.**

Another motive to take on his yoke, is, *My yoke is easie*, Hence learn, 1. That albeit

CHRISTS

CHRISTS Diſcipline and manner of exerciſing of his followers, be a yoke and burden to our corrupt nature, yet it is an eaſie yoke, and a light burden to a ſoul, ſeeking liberation from ſin, and ſeeking ſalvation through CHRIST; Therefore ſayeth he, *My yoke is eaſie*, &c. Now it is called an *eaſie yoke*, in compariſon of the covenant of works, wherein men want the help of a Mediator, and are bound to do all in their own naturall ſtrength; but wee have Chriſt to help us, who worketh all our works in us, and for us. 2. It is an *eaſie* yoke in compariſon of ſin, which maketh a man draw and bear his own ditty unto condemnation. 3. Chriſts yoke is *eaſie*, becauſe albeit the ten commands renewed, and repeated in the Goſpel, do require no leſſe perfection to be aimed at in ſincerity of obedience, then under the covenant of workes: yet the cordes to binde on the yoke are not terrour, but love; and that little which is done in faith, and upright obedience, is well accepted: and much joy and peace; much courage and comfort is beſtowed on ſuch as uprightly aime, and endevour, to obey the commands of GOD in CHRIST; Thus ſayeth he, *My yoke is eaſie, and my burden is light.*

CHAPTER XII.

There are three controverſies between CHRIST and the Phariſees: The firſt is, about his Diſciples their plucking of ears of corn, to verſ. 10. The next, about the healing of the withered arme of a lame man, to verſ. 22. The third about the caſting out of a devil, to verſ. 46. After which we have his eſtimation of his carnall and ſpirituall kindred.

Verſ. 1. AT that time Jeſus went on the Sabbath-day through the corn, and his diſciples were an hungred, and began to pluck the ears of corn, and to eat.

IN the firſt controverſie learn firſt, That our Lord took much pains in going from place to place, about what the Father had given him to do; for even on *The Sabbath* he went from place to place, *Through the corn field.* 2. The work of the Miniſtrie, and attending on the LORD, ſometimes may be ſo urgent, as his ſervants will forget to provide their meat; for heer, *His Diſciples were an hungred.* 3. GOD may put his choſen Children to ſtraits in this world, and ſuffer them now and then to taſte of want; for his Diſciples muſt for hunger, at a time, *Pluck the ears of corn*, and eat them for bread.

Verſ. 2. But when the Phariſees ſaw it, they ſaid unto him, Behold, thy diſciples do that which is not lawfull to do upon the ſabbath-day.

The Phariſees eſpie a fault where there was none, and quarrell with Chriſt for his diſciples. *Doct.* 1. It is no new thing to ſee men who are otherwiſe learned, and are in account for their holines in the Church, to be adverſars unto Chriſt, and his diſciples; for the Phariſees heer do quarrell with Chriſt, for his diſciples cauſe. 2. Chriſts diſciples readily ſhall be miſtaken and miſconſtrued, do what they pleaſe; for their pluking of ears of rough corn, to ſatisfie their hunger doth not eſcape cenſure. 3. Hypocrites do urge ceremonies, and externall obſervations, more then the greater things of the Law; for heer the Phariſees quarrell the diſciples, for plucking of the corn, and purging of it from the aunds, and eating of it on the Sabbath, in the caſe of neceſſity;

as a breach of the Sabbath: misregarding charity to the hungry and fainting disciples, saying, *Why do they that which is not lawfull on the Sabbath-day.*

Vers. 3. But he said unto them, Have ye not read what David did when he was an hungred, and they that were with him,

4. How he entred into the house of God, and did eat the shew-bread, which was not lawfull for him to eat, neither for them which were with him, but only for the priests?

Our LORD defendeth his disciples by four reasons: The first is this, It was no sin for David and his men, in a case of necessity, to eat the Shew-bread, which by the letter of the Law was appointed for no mans use ordinarly, save the priests; therefore without sin likewise may my disciples pluck the ears of corn, and eat thereof on the Sabbath; for notwithstanding the letter of the Law forbideth all manner of work upon the Sabbath, yet the intent of the Law and meaning thereof, was neither to forbid the Shewb-read to be made use of, in such an extraordinar case of necessity, nor to forbid meat to be made ready on the Sabbath to suffice a mans hunger. *Doct.* 1. When the minde of the Law-giver, and the intent, and the end of the command is not contraveened, the precept is not broken; for this is the ground of Christs defence. 2. Not reading nor considering the Scripture, whereby the meaning of the Law may be understood, is the cause of errour and mistaking of duties, This is it he saith, *Have ye not read?*

Vers. 5. Or have ye not read in the law, how that on the sabbath-dayes the priests in the temple profane the sabbath, and are blamelesse?

6. But I say unto you, that in this place there is *one* greater then the temple.

The second reason, is, The priests for promoving of the service of the Temple, do bodily work on the sabbath, which in your language is, to *profain the sabbath*, and yet are blamelesse: Therefore albeit my disciples, for promoving my service (who am greater then the Temple:) do pluck ears of corn, and eat thereof on the Sabbath, and so seem to you to profain the Sabbath, yet they are also blamelesse: Hence learn, 1. Whatsoever bodily work is necessar for promoving of the service and worship of GOD upon the Sabbath, is not a breaking of the Sabbath; for the priests *Did bodily work* in the Temple, *On the sabbath-day, and are blameles.* 2. As the body is above the figure, or shaddow, so is Christ greater then the Temple, which is a figure of him; Therefore saith he, *In this place is One greater then the Temple.*

Vers. 7. But if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltlesse.

The third reason, is this, The LORD never appointed the outward ceremonies of his service in the first table, to hinder works of mercy prescribed in the second table; but by the contrare, when at one time both cannot bee done, he will have the work of mercy done, and the ceremonie of a sacrifice left undone, for that time; Therefore it is ageeable to GODS will, that my disciples should rather pluck corn, and eat it on the Sabbath; by way of mercy to their own body, then harm their health under pretext of keeping the Sabbath; which if ye had understood and considered, ye would not have condemned my disciples without cause. Hence learn: 1. The true meaning of GODS Word being known, it is able to prevveen rash judgements: Therefore is it said,

ſaid, *If ye had known.* 2. Condemning of the guiltles doth draw the judge being raſh, under guilt; Therefore ſaith he, *Ye would not have condemned the guiltles.* 3. It is not every man, no not every learned man, who is acquaint with the true meaning of the Scriptures; for in ſaying, *If ye had known*, he taxeth both the *Phariſees* and *Scribes* of ignorance.

Verſ. 8. **For the ſon of man is Lord even of the ſabbath-day.**

The fourth reaſon; I whom yee ſee to be a man, am alſo GOD, and LORD of the Sabboth, having authority to preſcribe or allow for my ſervice on that day, what I pleaſe; to judge, and to puniſh, or pardon the breach, as I pleaſe: Therefore, If I judge this work of my Diſciples to be no fault, neither ſhould ye. Hence learn. 1. That the Incarnation of the *Word*, or ſecond Perſon of the God-head, made the Son of GOD to be the Son of Man; but it did not diminiſh his Divine Authority, as he is the Son of GOD; for he ſayeth, That *the Son of Man is Lord even of the Sabboth day.* 2. Chriſt can maintain the authority of the fourth Command, and appoint any one of the ſeven dayes as he pleaſeth, for the obſervation of the Command; for *Hee is Lord even of the Sabboth.*

Verſ. 9. **And when he was departed thence, he went into their ſynagogue.**

10. **And behold, there was a man which had his hand withered: and they asked him, ſaying, Is it lawfull to heal on the ſabbath-dayes? that they might accuſe him.**

11. **And he ſaid unto them, What man ſhall there be among you, that ſhall have one ſheep, and if it fall into a pit on the ſabbath-day, will he not lay hold on it, and lift it out?**

12. **How much then is a man better then a ſheep? Wherefore it is lawfull to do well on the ſabbath-dayes.**

Heer is another diſput about the ſabbath in the Synagogue, whither it was a breach of the ſabbath, to heal a man of a withered hand miraculouſly: Hence learn. 1. That Chriſt went on to follow his calling, notwithſtanding of enemies and oppoſition: for after his diſputation in the fields with the Phariſees, he goeth into the Synagogue, where he might do good to the people. 2. Chriſts enemies when they have no juſt quarrel againſt Chriſt or his followers, they invent one; as when they could finde no ſin at all in him, they ſought to accuſe him for miraculous healing of men on the ſabbath, for want of better ground of accuſation; for, *They asked that they might accuſe him.* 3. Malice maketh men blind, reaſonles, and abſurd; for, *They ask if it be lawfull to heal a man miraculouſly on the ſabbath-day*, wherein there can be no apparent ground of doubting. 4. The more impudent CHRISTS enemies be againſt him, the more ſhame and confuſion the LORD will bring on them; for our LORD refuteth his adverſaries by their own confeſſion, that it was lawfull to do more on the ſabbath to a beaſt, then they did queſtion him for doing unto a man, verſ. 11. 12.

Verſ. 13. **Then ſaith he to the man ſtretch forth thine hand: and he ſtretched it forth; and it was reſtored whole, like as the other.**

The LORD goeth on to heal the impotent man. *Doct.* 1. Whatſoever impediment be put in Chriſts way to hinder him to do good, he will go on to do what he intendeth; for, *He ſayeth to the man, ſtretch out thy hand.* 2. There is no need to preſuppoſe power to

obey,

obey, in thoſe to whom GOD giveth commands; for he can call things that are not, and make them to be: he ſayeth heer to the man whoſe hand was withered, who was unable to ſtretch forth his hand, *Stretch forth thy hand.* 3. Albeit we know we have no power to obey what is commanded, yet at GODS command it is good to eſſay, and ſet to, as if we had power; for the man at command, *ſtretched forth his hand.* 4. While men are in the way of obedience of a command, how difficult ſoever it be, GOD can bleſſe the beginning of obedience, with ability to perform what is commanded; for, *His hand was reſtored whole as the other*; He preaſed to ſtretch forth a withered arme, and it became whole in the ſtretching forth.

Verſ. 14. Then the Phariſees went out, and held a counſell againſt him how they might deſtroy him.

Now the Phariſees being confounded in diſpute by Scripture and experience, they reſolve to kill Chriſt. Hence learn, 1. That Chriſts enemies, when arguments do fail them, do fall to violence; for, *The Phariſees ſeek now, how to deſtroy Chriſt.* 2. Chriſts adverſars take help one of another, and combine againſt him with joint wit and power; as heer, *They took councell to deſtroy him.*

Verſ. 15. But when Jeſus knew it, he withdrew himſelf from thence: and great multitudes followed him, and he healed them all.

CHRIST withdraweth himſelf from theſe murtherers: Hence learn, 1. It is lawfull for Chriſts Miniſters to go out of the way of furious perſecuters for a time, when the adverſars plots to kill them; for even Chriſt, who was able to reſiſt, *Withdrew himſelf from that place, where they conſulted to deſtroy him.* When a Miniſter perceiveth that his life may do unto God, and his Church, more Service, then to be killed at ſuch a time, and in ſuch a way, it is no wiſdome for him to be ſtouter then his Maſter. 2. It is better that ſuch as love the Goſpel, ſhould follow the perſecuted Preachers thereof, then that they ſhould want the benefite of the Goſpel; as heer, multitudes follow perſecuted Chriſt. 3. None follow Chriſt in earneſt, and for the right end, but they ſhall obtain their deſire; for, *He healed them all*, that followed him for obtaining health.

Verſ. 16. And charged them that they ſhould not make him known:

Albeit it was not Chriſts minde, that his miracles ſhould be buried, yet (having his own meanes, and men, and time how, and by whom, and when he will be made known) he loveth not, that himſelf, or his great works, ſhould be the ſubject of common newes, rainly and idly to be divulgat, and talked of by every man: Therefore, *He chargeth them, that they ſhould not make him known.*

Verſ. 17. That it might be fulfilled which was ſpoken by Eſaias the prophet, ſaying,

18. Behold, my ſervant whom I have choſen, my beloved in whom my ſoul is well pleaſed: I will put my Spirit upon him, and he ſhall ſhew judgement to the Gentiles.

The Evangeliſt obſerveth a deſigne of God, by this meanes, to fulfill, or rather make manifeſt the fulfilling of a Propheſie of Iſaiah, *Cap.* 42. 1. wherein it is foretold, that Chriſt ſhould work great and glorious works diſcreetly and with little din. Hence learn, 1. That Chriſts coming into the world, was not with worldly pompe, and much noiſe, as worldly princes do carry themſelves with much ſhew; for ſo was it foretold of him by the Prophet. 2. As for the words of the Prophet, they are worthy that notice ſhould be taken of them, and that men ſhould attend unto them;

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Therefore is, *Behold* prefixed. 3. Christ is the fathers servant, in regard of his humane nature; and in regard of his office of a Redeemer, and Mediator, being imployed in the noblest service that ever was, that is, to bring home the Elect; for GOD sayeth, *Behold my Servant.* 4. Hee is a person singled out for the purpose: in Heaven or Earth there is none like to him, for this is Hee *whom I have chosen*, sayeth the Father. 5. The Father loveth Christ as himself, for his own worth, as the Son of his love, as the ingraven form of his own person; and in this sense he calleth him, *My Beloved.* 6. In CHRIST, GOD is well contented and satisfied every way, and namely as he is Surety and Undertaker for us; The Father craveth no more, no other thing for our full ransome then what CHRIST hath laid down, and no more in us then hee hath promised to work in us; for of him sayeth he, *In him I am well pleased.* 7. He is so throughly well pleased in him for us, and in our name, that he wisheth no more: *My soul is well pleased.* 8. CHRIST as Man is furnished fully unto all the imployment of a Mediator for ever; and the Spirit of God is bestowed on him as He is Man, without measure; for, *I will put my spirit upon him*, saith he. 9. Not onely the Elect of the Jews, but also of the Gentiles were designed to be CHRISTS flock, that he should labour among us, and teach us how to behave our selves towards God and man, how GOD will save us, and how he will be served of us, how he governs the world now, and what he hath decreed to do hereafter; for it is said, *He shall shew judgement to the Gentiles.* Now *judgement* is whatsoever God would have us believe, or do.

Vers. 19. **He shall not strive, nor cry, neither shall any man hear his voice in the streets.**

From these words: Learn, 1. That the manner of Christs first coming was not to subdue by strong hand, as an earthly Conquerour, as many supposed he should have come; for it was prophecied of him, *He shall not strive*, that is, by externall force he shall not set up his throne. 2. Though in zeal and affection to his Fathers glory, and mens salvation, he uttered his voice and cryed, yet the voice of contention, the voice of ostentative ambition, and imperious proclamations; for in this respect he uttered not, *He shall not cry, neither shall any man hear his voice in the streets.*

Vers. 20. **A bruised reed shall he not break, and smoaking flax shall he not quench, till he send forth judgement unto victory.**

Another point of CHRISTS commendation teaching us, 1. That there may be much weaknes and tendernes in the beginning of GODS work of grace, in a converted soul, comparable to *a smoaking flax, or bruised reed.* 2. Christ will not despise these weak beginnings, not reject such weaklings; for, *He will not quench the smoaking flax*, &c. But will tenderly intertain the spunk of begun light, and affection, and will bind up, and strengthen *a bruised reed.* 3. Whither the weak work of his grace bee in a particular person, or in a society, he will fight for the maintenance of it, till he have the victory; for, *Judgement shall at last be brought forth unto victory*; that is to say, Trueth shall have sentence pronounced by him in favours thereof at last, and shall have the victory against all opposition; for, *He shall bring forth judgement unto victory.*

Vers. 21. **And in his name shall the Gentiles trust.**

The last point of the commendation of CHRIST; is, that he shall not only perfite his commission among the Jews, but also shall prevail among the Gentiles. *Doct.* 1. The power of the Gospel is able to perswade the greatest strangers and aliance from the common wealth of Israel to come to him; for it is said, *In his Name shall the Gentiles trust.* 2. It is as sufficient for faith to have CHRISTS Name preached, as to see his person; for

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the Gentiles ſhall truſt in his Name, that is, In him as he is ſet forth to the audience of all, in the preaching of his trueth.

Verſ. 22. Then was brought unto him one poſſeſſed with a devil, blinde and dumb. and he healed him, inſomuch that the blinde and dumb both ſpake and ſaw.

Followeth a notable miracle in diſpoſſeſſing Satan of a blinde and dumb captive; with the diverſe cenſours of Chriſts works by the people and Phariſees, whoſe wickedneſs CHRIST rebuketh: Wherein obſerve, 1. That the fearfull condition of men ſpiritually poſſeſſed by Satan, (as are all unrenewed, in whom the ſpirit of diſobedience doth reigne) may be ſeen in bodily poſſeſſions; and among the reſt in this man, on whom Satan ſhutteth all doors, that he can neither let in comfort nor let forth the ſenſe of his miſery; for, *He maketh him blinde and dumb*, which *dumbnes* is ordinarly accompanied with *deafnes* alſo. 2. Such as CHRIST will deliver from Satan, albeit they cannot come of themſelves to him, yet he can furniſh meanes to bring them to him; for, *This blind and dumb man was brought unto CHRIST.* 3. CHRIST is the powerfull Phyſitian of evils inflicted by the Devil, as heer he giveth evidence, in *healing this man perfitely*, for he came to louſe the bands of Satan.

Verſ. 23. And all the people were amazed, and ſaid, Is this the ſon of David?

The people are moved at the ſight of this work, and doe ſee a blink of his Godhead, and of Divine Glory in him. *Doct.* The miracles of our LORD were ſo demonſtrative of his divine power, that the beholders were overcome, and forced to acknowledge his works to be worthy of the promiſed Meſſiah: *Is this* (ſay they) *the ſon of David?*

Verſ. 24. But when the Phariſees heard it, they ſaid, This *fellow* doth not caſt out devils, but by Beelzebub the prince of the devils.

The Phariſees perceiving the people to be affected with the miracle, grow mad, and do blaſpheme. *Doct.* 1. Satan the more he is like to loſe his prey, the more doth he rage, for the Phariſees do blaſpheme CHRIST ſo much the more, that they perceive the people to acknowledge him to be the true Meſſiah. 2. What Satan loſeth one way, he laboureth to recover and make up another way, in oppoſing Chriſt, and miſconſtruing his work ſo much the more violently and wickedly, as he ſeeth himſelf like to be overcome; As is heer to bee ſeen in the Phariſees. 3. Such as fall in oppoſing CHRIST, readily grow worſe and worſe, till they come to a hight, as may be perceived in this proud men. 4. How impudent and malicious is the Devil, and how deſperate are his ſlaves, who dare call Chriſt by the name of *Beelzebub.*

Verſ. 25. And Jeſus knew their thoughts, and ſaid unto them, Every kingdome divided againſt it ſelf is brought to deſolation: and every city or houſe divided againſt it ſelf, ſhall not ſtand.

26. And if Satan caſt out Satan, he is divided againſt himſelf; how ſhall then his kingome ſtand?

Chriſt cleareth himſelf, and convinceth his adverſars by five reaſons, The firſt reaſon, Seeing every Kingdom, Citie, and Familie ſet againſt it ſelf, is ruined, and ſo alſo is the Kingdom of Satan; if he ſhould aſſiſt me to caſt himſelf out, it is no more reaſonable to ſay, that I caſt out divels by Satans help and aſſiſtance, then to imagine and ſay, that Satan will conſent that his Kingdome ſhould fall; therefore I cannot with

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any colour of reason be thus blasphemed: from the description of the sin of these Pharisees, learn 1. That in pondering mens sins the Lord looks much to the inward disposition, mind, and affection of sinners, whither they sin of infirmity, or of presumption; of ignorance, or against their light; Therefore it is said, *Jesus knew their thoughts*. 2. The way to preserve all societies, is, *Union*, and the way to ruine them is *dissension*; for, *Every Kingdom, City, House divided, shall not stand*. 3. Satan hath a Kingdom among men, where by all meanes he goes about to maintain, and will be loath, really, and in effect, wholly to dispossesse himself, both of the soul and body of any in whom he hath power and place; for, *If Satan cast out Satan, how shall his kingdom stand?*

Vers. 27. **And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges.**

The second reason, For clearing of Christ, and convincing his adversars, is this: You grant that your children and carnall friends, when they cast out devils by the gift of miracles, do it by the power of God; Therefore that shall condemn you of malicious partiality, for your saying, that I cast out devils not by the power of God, but by Beelzebub: Hence learn, 1. That malice moveth men to misconstrue the best actions of the most innocent; for the Pharisees out of malice, ascribe Christs works to the devil, which they knew were of God. 2. The processe of justice against the wicked must be short, when their conscience and common reason in their deerest carnall friends, is sufficient to bear witnesse against their wickednes, and to condemn them for it: upon this ground CHRIST saith, *By whom do your children cast out Satan? Therefore they shall bee your judges.*

Vers. 28. **But if I cast out devils by the spirit of God, then the kingdom of God is come unto you.**

A third reason, to convince these men of blasphemie, is, Seing you know that I do cast out devils by divine power of GODS Spirit, you cannot be ignorant that I am the Messiah, and that the kingdom of Grace promised in the Messiah, is come: and therefor you are malicious Opposers of the Kingdome of God in my person: Hence learn, 1. Christs manner of casting out devils was with such heavenly majesty and authority, as that his enemies knew it was by the Spirit of GOD; for heer our LORD taketh that for granted, saying, *If I cast out devils by the Spirit of GOD*, &c. 2. Seeing Satans kingdome is cast down by the doctrine of the Gospel, and soules are converted through the divine power of GOD; It is certain that the promised Kingdome of GODS Grace in CHRIST is already come. For, *If I*, saith CHRIST, *cast out devils by the Spirit of GOD, then is the Kingdome of GOD come unto you.*

Vers. 29. **Or else, how can one enter into a strong mans house, and spoil his goods, except he first binde the strong man? and then he will spoile his house.**

A fourth reason, If I by the supreme power of Gods Spirit, did not cast out Satan, it were as impossible to thrust him out, as to spoil a strong mans house without overcoming him first, Therefor you are wilfull blasphemers, who ascribe this work to the Devil: Hence learn, 1. That Satan is powerfull to take, and keep possession of men, when GOD permitteth him so to doe; and may bee compared to a strong man, who brings his conquest within doors, and maintains the house against all that might spoil him; so doth the comparison import. 2. CHRIST is powerfull to overcome Satan, and to spoil him of his possession, and may be compared to a stronger Man. 3. Satan will not shed with the

poſſeſſion of a ſinner, except by ſtrong hand he be overmaſtred; for, *He muſt be bound, before he be ſpoiled.*

Verſ. 30. **He that is not with me, is againſt me; and he that gathereth not with me, ſcattereth abroad.**

A fifth reaſon, Whereſoever I come to ſet up my Kingdome, all theſe who do not help forward my work, are really my enemies; Therefor you who do oppoſe me, are much more my enemies, and ſo your ſpeaches againſt me, are to be eſteemed malicious blaſphemies: Hence learn, 1. Whereſoever CHRIST ſendeth his Goſpel, all that hear it, are either for him, or againſt him; none are neutrals; for ſo he ſaith, *He that is not with me, is againſt me.* 2. None are for CHRIST, but ſuch as do their beſt to gather in others unto him, (*as corn to his barn*) according to their calling: and whoſoever do not promove CHRISTS Kingdome, are culpable of hindering of it; for he ſaith, *Who ſo gathereth not with me, ſcattereth abroad.*

Verſ. 31. **Wherefore I ſay unto you, All manner of ſin and blaſphemy ſhall be forgiven unto men: but the blaſphemy againſt the *holy* Ghoſt ſhall not be forgiven unto men.**

32. **And whoſoever ſpeaketh a word againſt the Son of man, it ſhall be forgiven him: but whoſoever ſpeaketh againſt the holy Ghoſt, it ſhall not be forgiven him, neither in this world, neither in the world to come.**

Thus are theſe men convicted: now the LORD ſheweth, how neer they were to perdition: and this he doeth by laying before them the deſperat condition of ſuch, as ſin againſt *the Holy Ghoſt*, for each other ſort of ſin is pardonable, and in ſome perſon, one or other, is actually pardoned; even ſins committed againſt the Mediator, are pardoned; but the ſin againſt *the holy Ghoſt* is never pardoned, neither in this world, by the miniſteriall application of the Goſpel; nor in the world to come, by the authoritative abſolution of the Judge, at the laſt day. The Scripture in *Mark* 3. 29. *Luke* 12. 10. *Hebr.* 6. 4. 5. 6. and 10. 26. giveth us to underſtand, that not every ſin againſt conſcience or againſt the Goſpel is this ſin; but that this ſin, is an open, willfull, deliberate and malicious rejecting, and oppoſing of JESUS CHRIST totally, and of the way of Salvation by him; and that after the holy Ghoſt, hath by a ſupernaturall operation convicted the Perſon of the Salvation, offered to the World through CHRIST: And therefore, it is called, *A blaſphemie againſt the holy Ghoſt*: Becauſe this ſin diveliſhly oppoſeth the ſupernaturall work of the holy Ghoſt, convincing the mind, that, *Jeſus is the Son of God*, the only Saviour of the World; for otherwiſe in a common manner, every ſin againſt GOD, is a ſin againſt all the Perſons. Now this ſin is called Unpardonable, not becauſe it cannot *bee* forgiven, but becauſe it never *is* forgiven: The man that falleth in this ſin, never repenteth, nor getteth Grace to deſire to repent; but doeth as a divel deſperatly go on to oppoſe Jeſus Chriſt: Therefore *whatſoever ſin it be*, for which the man is ſorrowfull and penitent, and doth flee unto Chriſt, to bee relieved of it, it is not this ſin, which the Scripture doth call The *Blaſphemie againſt the holy Ghoſt*, how hainous ſoever it be. Hence learn, 1. That there is no ſort of ſin, except this one, which may not, yea hath not been forgiven in one mans perſon or other; for it is ſaid, *All manner of ſin ſhall be foregiven unto men.* 2. The ſin againſt the holy Ghoſt, as it is formerly deſcribed, cannot fall out, in the perſon of a penitent Believer in Jeſus Chriſt, to whom pardon is promiſed; for, *This ſin ſhall not be forgiven.* 3. The Son of *GOD* is alſo the Son of *Man*, verily partaker of our fleſh and blood, in whoſe perſon the

nature

nature of GOD and Man is united, for a ground of confidence unto ſinfull men, that they may come unto GOD through him: for heer hee is called, *The Son of Man.* 4. It is poſſible, that ſome of the Elect appointed for Life, may fall in the ſin of blaſpemie againſt the Son of GOD, out of ignorance, or fear, or ſome ſort of deception, and thereafter may repent, and finde mercy: for it is ſaid, *Whoſoever ſhall ſpeak a word againſt the Son of Man, it ſhall be forgiven him*; to wit, Upon the conditions, and in the manner ſet downe in Scripture, to wit, if hee repent, and flee to Chriſt. 5. It is a dangerous matter to oppoſe Chriſt and his Goſpel, in any part of his Truth, or Kingdome; or to blaſpheme, and ſpeak ill of the work of Grace in his Children; eſpecially out of hatred of the truth, and good way of GOD: for this draweth neer to the unpardonable ſin againſt the holy Ghoſt.

Verſ. 33. Either make the tree good, and his fruit good; or elſe make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

There were two things which might weaken the power of his threatning: 1. The conceit of the holines of theſe Phariſees. 2. That their blaſphemy was but a matter of words: Therefore for the peoples edification, Chriſt breaketh down theſe ſconſes, ſhewing theſe men to be moſt wicked, to verſ. 36. and GODS judgement to be ſtrict, even in the matter of words, to verſ. 38. As for the firſt, he proveth theſe men not to be holy, but wicked, by four reaſons: The firſt is, Becauſe their *Fruits were evill*, ſet down in the compariſon of trees, which being good, do bring forth good fruits: and being evil, do bring forth evil fruits; Hence learn, 1. As a tree is known to be good, or evil, by the fruits; ſo is a man known by the courſe of his deeds; for this is the intent of the ſimilitude. 2. As a man carieth himſelf for Chriſt, or againſt him, ſo is he good or evil; and though he were as blameleſſe otherwiſe, as theſe Phariſees, yet he is a wicked man, if he be againſt Chriſt; for, *The tree is known by his fruit.*

Verſ. 34. O generation of vipers, how can ye, being evil, ſpeak good things? for out of the abundance of the heart the mouth ſpeaketh.

A ſecond reaſon, Becauſe the whole ſect of the Phariſees were a wicked Pack, ſeeming to bee friends to the Law, but adverſaries to Chriſt, the true intent thereof, adverſaries to the grace of GOD, and to righteouſnes by faith; and ſo not onely by nature, but alſo by ſucceſſion to their Predeceſſours, in holding their poiſonable doctrine, they were a generation of vipers, the worſt ſort of adders, who being evil, could not ſpeak good; and having their heart full of poiſon, could not but ſpeak as their heart dyted unto them; Hence learn, 1. It is impoſſible for unrenued men to ſpeak good: far more impoſſible to do good; for, *How can you that are evill, ſpeak good?* ſaith he. 2. Men who glory in their forebears, as theſe men did in Abraham, Iſaac, and Jacob: and do not follow their footſteps, are in GODS account, to be fathered on Satan, and are the viperous brood of his children; Therefore juſtly doth our Lord call theſe men, *Generation of vipers.* A third reaſon, Becauſe the overflowing of their heart in blaſphemous words, did prove them to be wicked blaſphemers. *Doct.* 1. The heart is the fountain of a mans words and works; as it is ſet, ſo is the current of a mans words and works, good or evil; for, *Out of the abundance of the heart the mouth ſpeaketh.* 2. Whenſoever evil doth break forth in a mans words, for that time at leaſt, evil aboundeth in the heart; for, *Out of the abundance of the heart the mouth ſpeaketh.*

Verſ. 35. A good man out of the treaſure of his heart, bringeth forth

good things: and an evil man out of the evil treasure, bringeth forth evil things.

A fourth reason, Proving them to be wicked, is, because they did delight to lay up wickednes in their heart, and to bring forth ill out of their heart. *Doct.* Whether a man be renewed and a good man, or a renewed and evil man, it may be known by the stuff, which deliberatly he laith up in his heart, and deliberatly brings forth out of his heart; for, *If it be a good treasure*, he is a good man; if it be *an evil treasure*, he is an evil man: for heer such as the man is, such is his treasure; for, *A good man out of the good treasure, and an evil man out of the evil treasure of his heart bringeth forth*, &c.

Vers. 36. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgement.

Thus Christ hath removed the pretext, and conceit of the Pharisees holines: now he removeth the conceit of the smalnes of their sin, in respect it was a matter of words, for two reasons; The first is, Idle words should be punished, much more blasphemous words: Hence learn, 1. How little soever men do esteem of words, yet in Gods ballance, they weight not light: for, not only *wicked* words, but also *idle words*, such as serve for no good purpose, or for no lawfull end, shall come in reckoning as so many sins: Therefore saith he, *Every idle word they shall give account thereof*. 2. There shall bee a day of judgement, wherein all sins, even *words* shall come to bee judged: for heer *a day of judgement* is set, and this judgement shall passe upon particulars, even upon words, whereof men have not before given account, and received pardon.

Vers. 37. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

Another reason, shewing that words will be respected by God, Whatsoever men think of them; because the course of a mans words being naughty, shall be sufficient to be a dirty, to prove a man unrighteous, and being well seasoned, shall be a sufficient evidence to prove a man righteous; therefor words are not to be lighted: Hence learn, That as a well governed tongue, and the course of wisely ordered speaches, is, and shall be in Gods judgement a sufficient evidence of a man renewed and justified: so also a louse tongue is, and shall be an evidence of the contrare.

Vers. 38. Then certain of the Scribes and of the Pharisees answered, saying, Master, we would see a signe from thee.

Another dispute about signes, which the Pharisees craved of Christ, wherein learn, 1. That Christ was exercised with diverse sorts of temptations by his adversars; some openly blaspheming, some subtilly insinuating, as if they would deal reasonably with him, *Master*, say these men, *we would see a signe*: as if they had never seen any of his miracles before; or, as if upon the doing of some miracle, they minded to beleeve in him. 2. Christs miracles were sufficient, to clear that he was the Messiah; for, even his enemies can crave no more, but to have a signe; for, say they, *We would see a signe from thee*. 3. Obstinat unbeleevers will not be satisfied with any of Gods words, or works; but still will crave new ones, as these mens after numbers of signes, crave yet a signe. 4. Misbeleevers are also limitators of the Holy One of Israel, nothing will satisfie these men but a signe at their direction: *We desire to see a signe*, say they.

Vers. 39. But he answered and said to them, An evil and adulterous generation seeketh after a signe, and there shall no signe be given to it, but the signe of the Prophet Jonas.

40. For

40. For as Jonas was three dayes and three nights in the whales belly; so shall the son of man be three dayes and three nights in the heart of the earth.

Our LORD refuseth to give them any signe, save this, That after they had killed him, he should rise from the dead, as Jonas came out of the Whales belly, and so they would not prevail over him, for all their malice. In this answer, learn, 1. That a people that doth not embrace the LORD, as hee is pleased to offer himself, is a people alienat from GOD, and is a follower of another god of their own devising: for therefore he calleth them, *Adulterous generation.* 2. As when Jonas his doctrine was rejected by the Jews, GOD made him be accepted in Ninive: So shall it be with such, as will not receive Christ offering himself unto them, he shall finde others to take the offer; If the Jews refuse, the Gentiles shall receive him; this is one way *of the signe of Jonas.* 3. Again, the enemies of Christ who will not cease to persecute him, shall know by CHRISTS victory over them, that he is the Messiah: for as Jonas was proven to be the LORDS Prophet, by his miraculous delivery from death; so shall Christ bee found to be the true Messiah, by the resurrection from the dead, and by his victory over the persecutions of his adversars; and this is another way of having *the signe of the Prophet Jonah*: signes of both these sorts are proper to misbelievers.

Vers. 41. The men of Nineveh shall rise in judgement with this generation, and shall condemne it, because they repented at the preaching of Jonas and behold, a greater then Jonas is heer.

Christ after refusing to give them a sign, or to work any miracle at their pleasure, certifieth them that they shall be condemned for their misbelief, by two witneses. The first witnes is, The men of Ninive, who repented at the preaching of Jonas; whether this repentance was better then the repentance of Achab, it skilleth not to dispute; because, presuppose it was no more then may be in a naturall man, upon the historicall believing of temporall judgement coming upon them, like unto Achabs repentance, yet it was more then these hard-hearted people did, who were obstinate unbelievers, and were neither moved with the preaching of mercy nor judgement. *Doct.* 1. Any sort of repentance, presuppose it bee only temporary, is better then obstinate unbelief, and no sort of repentance: for Ninivies humiliation is *better* then the Jews hard-hearted carriage. 2. There is more fruit of one Sermon to bee expected from Pagans, then of many Sermons from the abusers of ordinances of Religion; for *Nineveh repented at one Sermon: Judea repenteth not after hearing many.* 3. The sin of the Misbelievers, and his judgement is the greater, by so much as the means of believing, have been more frequently applied, and Christ hath thrown himself more in the use of means; for, therefore was the condemnation of the Jews unbelief the greater, because, *Christ* who was *greater then Jonas, was not believed*, after long preaching and miracles wrought.

Vers. 42. The queen of the south shall rise up in the judgement with this generation, and shall condemne it: for she came from the uttermost parts of the earth, to hear the wisedome of Solomon; and behold, a greater then Solomon is heer.

Another witnesse is the Queen of the South. *Doct.* The Example of such as have taken paines to get knowledge, or obtaine any overture, whose names are recorded in Scripture, must either be made use of, unto imitation of their faith and diligence, or else-

else their example will serve to agredge sins unto deeper judgement: for the Queen of the South shall rise in judgement against those that regard not the Gospel of JESUS CHRIST.

Vers. 43. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

44. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.

45. Then goeth he, and taketh with himself seven other spirits more wicked then himself, and they enter in and dwel there: and the last state of that man is worse then the first. Even so shall it be also unto this wicked generation.

The last answer serveth to shew them their own miserable condition, and that by a parable of a supposed case of Satans being cast out of a man, in respect of one sort of possession, and coming back unto a worse and more dangerous sort of possession: The scope of the parable is, to shew, that this people by their refusing to receive the grace of GOD, and to beleeve in CHRIST, were in a seven fold worse condition, then if the Gospel had never been preached unto them: For CHRIST by his Doctrine had made them see the only true way of righteousnes and eternall life, and so in regard of the refutation of their former errour, and removing the ignorance wherein they did formerly ly, Satan was in some sort cast out: but in respect of their not receiving JESUS CHRIST, and his grace, to dwell in their hearts by faith, the devil had gotten a seven fold stronger possession of them now then before. From this parable we may learn, 1. That Satan is an unclean spirit, for so heer is he called. 2. He may be cast out of a man in some sort, and yet the man not be renewed; As for example, He may be cast out of a bodily possession, and the man remain unrenewed; He may be cast out in regard of a mans outward polluted life, as he was cast out of these, who after abjuration of their ungodly life at their baptisme, did return again to their former filthines, 2 Pet. 2. 22. He may be cast out of a mans minde by refutation of his former errours, and illumination of him by sound doctrine; and yet the man may remain unrenewed; such as was the casting of Satan out of this *evil and adulterous generation.* 3. Incase a man be not taken up by the spirit of grace, in whatsoever other respect Satan is casten out of him, he shall be more deeply possessed by him, then before.

Vers. 46. While he yet talked to the people, behold his mother and his brethren stood without, desiring to speak with him.

47. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

Concerning the coming of CHRISTS friends and kinsfolks unto him, whatsoever was their errand, their pretence is to speak with him; but unanimously do they call for conference, while he is about another work: Hence learn, That CHRIST is indeed very man, having kindly consanguinity with other men, and naturall relations unto them, grounded upon the verity of his humane nature; for he hath *Mother and Brethren*, or Cousin-germans, Persons neer in blood unto him, who are called in Scripture, *Brethren.* 2. The Virgin Mother was not so free of sin, but she might and did fall in escapes, as here in joining with the friends, at least, in an unmanous troubling of Christs Sermon, (to say no more) and preferring her own conference with him, unto his fathers service: which conference might

might have been delayed, untill his teaching of the people had been ended, and a more eminent work, which was now in hand, perfited.

Verſ. 48. But he anſwered and ſaid unto him that told him, Who is my mother? and who are my brethren?

49. And he ſtretched forth his hand towards his diſciples, and ſaid, Behold, my mother, and my brethren.

50. For Whoſoever ſhall do the will of my father which is in heaven, the ſame is my brother, and ſiſter, and mother.

From Chriſts anſwer, learn, 1. That reſpect unto kindred and friends, muſt not be prejudiciall to any higher ſervice of GOD; for when CHRISTS Mother and Friends, called to ſpeak with him, while he is teaching; he asked, *Who is my Mother?* 2. Whoſoever believeth in CHRIST, and endeavours to do Gods will, giveth reall demonſtration of ſaving faith, and may be aſſured of Chriſts love and eſtimation, no leſſe, then if all the relations of *Brother*, and *Mother*, and *Siſter* in one, were put upon him; for, *Whoſoever ſhall do the will of my Father, the ſame*, ſaith Chriſt, *is my Brother, and Siſter, and Mother.*

CHAPTER XIII.

The conſtitution of the viſible Church, and the diſpenſation of Gods grace in it, unto the end of the world, and how the ſeparation ſhall be at the day of judgement, is ſet down in diverſe parables, to verſ. 53. and what ſmall reſpect our LORDS countrey-men carried towards Him.

Verſ. 1. THe ſame day went Jeſus out of the houſe, and ſat by the ſea ſide.

THe time is marked of this following Sermon, and the place alſo, to teach us that nothing could hinder Chriſt from ſpreading the doctrine of ſalvation, no oppoſition of foes, no miſconſtructions of friends was able to diſcourage him from his calling; for, *That ſame day* wherein he had a bitter conflict with the Phariſees, and interruption from his friends, *That ſame day* without wearying or fainting in labour, he goeth *To the ſea ſide to teach.*

Verſ. 2. And great multitudes were gathered together unto him, ſo that he went into a ſhip, and ſat, and the whole multitude ſtood on the ſhore.

The gathering of great multitudes to hear Chriſt teach is marked, to ſhew us, That when Chriſts enemies do ſet themſelves moſt to diſgrace him, then can he, and doth he, glorifie himſelf moſt: for when the Phariſees had ſet themſelves, by bitter blaſphemies, to skar the people from following Chriſt, ſo great a confluence of people is gathered unto him, that he muſt; for eſchewing the crowd, and preaſe of the people, *Go into a ſhip.*

Verſ. 3. And he ſpak many things to them in parables, ſaying, Behold, a ſower went forth to ſow,

4. And when he ſowed, ſome ſeeds fell by the wayes ſids, and the fowls came and devoured them up:

5. Some

5. Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepnesse of earth.

6. And when the sun was up, they were scorched, and because they had not root, they withered away.

7. And some fell among thorns: and the thorns sprung up and choked them.

8. But others fell into good ground, and brought forth fruit, some an hundred fold, some sixtie fold, some thirty fold.

The scope of this parable, is, to shew, That not all hearers of the word do profite thereby, but some only: and this is set down under comparison of sowing seed in divers grounds, to vers. 9. Then is it inquired, after what may be the meaning of it, and exponed, to vers. 34. From this parabolick similitude, learn, 1. That Christ in his care which he hath of the Church, is like a diligent husband-man labouring; The people are like to the field or ground; and the word preached is like to seed sown. 2. Albeit the word as seed be one, yet the ground is of sundry sorts, the hearers are of divers kindes; some comparable to *stony* ground; some to *thorny* ground; some to *high-way* ground; some to *good* ground. 3. The LORD maketh tryall of all, and doth not spare to cast seed on all sort of ground. 4. In most hearers, through their own default, the seed of Gods word bringeth not forth fruit.

Vers 9. Who hath ears to hear, let him hear.

The parable being proponed, our LORD careth for no more, but that so many only as should have grace to understand it, shall make use of it. *Doct.* 1. Of outward hearers of the Lords Word, some are destitute of the inward ear of understanding, destitute of beleefe; other some have an open ear to understand and believe: for this is imported, by, *He that hath an ear to hear; let him hear.* 2. It is Christs intention, that his own to whom he giveth understanding and faith, should profite by hearing; and when these do beleeve, he rests satisfied: therefore saith he, *Let him that hath an ear, hear*; whatsoever may become of the rest. 3. This doctrine being proponed to a people in common, without application to any particular person, serveth much to waken and stir up the hearers to study, and to understand, and to make use of what is spoken; as appeareth in the disciples questions, which followeth: for this saying, *Let him that hath an ear, hear*, importeth as much, as God will not regard the lose of such, as do not regard to understand, his word, and to make use of what they hear.

Vers 10. And the disciples came and said unto him. Why speakest thou unto them in parables?

The Disciples ask the meaning of the parables, and a reason of this manner of Christs teaching. *Doct.* 1. It is a duetie of love to bee solicitors of the common multitude; Therefore the disciples do regrate their case, saying, *Why speakest thou to them in parables?* that is, In a way which they will not understand. 2. Our questions about the LORDS manner of dealing with people, and manner of speaking unto them, should bee proponed unto the Lord himself, and satisfaction sought from him; for, *Why speakest thou to them in parables?* say they, The question otherwise proponed by way of quarrelling, is dangerous.

Vers 11. He answered and said unto them, Because it is given unto you to know the misteries of the kingdome of heaven, but to them it is not given.

Our

Our LORD doth answer them in a very satisfactory way; teaching that the matters of the Kingdom of Heaven are misteries, which none can understand till it be given unto them from GOD, and that there are some to whom GOD mindeth not to give understanding of his misteries, they being reprobat; Therefor, *To them it is not given*, saith he. 2. There are others, to wit, his elect ones, to whom he will give the understanding of the misteries of Heaven; for he saith, *To you it is given*. 3. The cause of putting difference betwixt one and another, in the matters of the Kingdom of Heaven, is in the will of GOD the Giver, for so doth CHRIST reckon, saying, *To them it is* NOT GIVEN, *to you it is* GIVEN.

Vers. 12. **For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away, even that he hath.**

Our LORD doth clear, and confirm His Answer, by shewing the course keeped by GOD, in the dispensation of Grace, wherein *having* and *not having*, is to be understood of saving Grace. *Doct.* 1. Such as finde Grace in GODS eyes through Christ, have indeed a gift or possession worthy to be called *a gift*, for so he describeth the Elect, *Whosoever hath.* 2. Such as are reprobats or are not elected, and do not find grace in the LORDS eyes, whatsoever they have of other gifts, it is nothing in effect, but a seeming to have; for such are described thus, *Whosoever hath not.* 3. Whosoever have gotten the fountain gift of saving Grace, or of GODS love in Christ, he shall have all other gifts, which tend to perfect salvation; for it is said, *Whosoever hath, to him shall be given, and that in abundance.* 4. Whosoever hath not this gift of Grace, and favour in GODS eyes, shall want and be deprived also of all other gifts tending to salvation; or at least, of the right use of them, for even that which they seemed to have of common gifts and meanes of salvation, *shall be taken from them*, so as they shall not reap eternall life thereby.

Vers. 13. **Therefore speak I to them in parables: because they seeing, see not, and hearing, they hear not, neither do they understand.**

From this ground, that this multitude was reprobat, our Lord giveth a reason of his speaking to them in parables. *Doct.* 1. Some do see with their naturall eyes GODS works and wonders, and do hear his Word also outwardly, who do not by the spirituall eye of faith perceive or take up the Lords glory shining therein; for, *Some in seeing, see not, in hearing, hear not.* 2. Concerning such as GOD hath reprobat, he will dispose so of the meanes of salvation toward them, as they shall profite nothing by them unto salvation; Therefor sayeth he, *I speak to them in parables.*

Vers. 14. **And in them is fulfilled the prophesie of Esaias, which saith, By hearing ye shall hear, and shall not understand, and seeing ye shall see, and shall not perceive.**

Least they should have thought this an hard saying, CHRIST sheweth, that Isaias threatned the like against the wicked in his time, and did prophecie of the righteous judgement of GOD, in this sort, to come upon the reprobat in Christs time; Hence learn, 1. That the prime reason of the withholding of saving grace, from such as do perish, is, in GODS decree of reprobation; for of the reprobat it may be said, Though the LORDS words be outwardly, and in a common manner seen by them, and his Word do sound among them, and be outwardly, or in a common manner heard by them, yet this shall be without profite to them or use making of by them; for, *Such hearing, they hear and perceive not.* 2. When GODS judgement pronounced in Scripture, hath taken hold of one

fleece

fleece of wicked persons in one age, it goeth on to be execut upon others after them, of that same sort; for the words of Isaiah spoken to the people in his own time, are to be fulfilled even upon the wicked in CHRIST'S time, some hundreth years after Isaias prophecie; and the same words are fulfilled in our time, and shall take hold of the wicked in time to come.

Vers. 15. For this peoples heart is waxed grosse, and their ears are dull of hearing, and their eyess they have closed: lest at any time they should see with their eyes and hear with their eares, and should understand with their heart, and should be converted, and *I* should heal them.

The LORD sheweth the righteousnes of GOD, in execution of this decree of reprobation, by this, That there is in them a voluntar induration of heart going before the judiciall induration inflicted upon them: Hence learn, 1. That beside the naturall senselesnes of things spirituall, and the naturall ignorance, and unbelief of the Gospel, There is an affected and voluntary blindnes of minde, and hardnes of heart, which men draw on by custome in sinning; This is it he saith, *Their eyes they have closed.* 2. Whereunto *naturall* blindnes and hardnes of heart, men superadde a *wilfull* blindnes and hardnes of heart; it is justice with GOD to give them over to *a judiciall* blindnes of minde, and heardnes of heart, as the comparison of this place, with that of Isaiah, *chap.* 6. giveth ground; for *heer* their voluntary blindnes is set down, *They have closed their* eyes; and *there* the judiciall blindnes and hardnes is set down, *Shut their eyes, make their hears fat.* 3. This plague is proper to the reprobat, whom GOD will not save; to whom GOD hath resolved to give no saving grace, *Least he should heal them.* 4. Whosoever get grace to turn from their sins, to repent, and to beleeve in JESUS CHRIST, are not given over to a reprobat sense, but shall surely be saved; For while he saith, *He will not grant them grace to hear, and understand*; that is, to beleeve and to repent, least they should be healed, he importeth, That if they did beleeve and repent, they behoved undoubtedly to be healed; the exercise of faith and repentance being unfallibly marks of saving grace.

Vers. 16. But blessed are your eyes, for they see, and your ears for they hear.

17. For verily *I* say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them.

By shewing the reprobation of this people, Christ commendeth the estate of his disciples. *Doct.* 1. Such as have received grace to perceive salvation offered in Jesus Christ, and to lay hold thereon, are truely blessed; for, *Blessed are your eyes*, saith Christ, *for they see.* 2. The miserable condition of the reprobat, and such as are given over to misbelief, doth commend the blessed estate and condition of such as get grace to believe, being compared there with; this is imported in, *But blessed are your eyes.* 3. The estate of the Church after the manifestation of the Messiah in the flesh, is more blessed, then the condition of the Church before Christ, in respect of the grace of the Gospel, now more clearly proponed without shadows and figures; and in this happines, the apostles who conversed with Christ bodily, justly have the first place: *Many Prophets and righteous men have desired to see what you see, and have not seen them.* 4. Such as get a saving sight of Christ, do earnestly desire to see more of him; for Prophets and righteous men who believed in Christ to come, ardently desired to see him in the flesh.

Vers. 18.

Vers. 18. **Hear ye therefore the parable of the sower.**

In the exposition of the parable, learn, The LORD will teach his own the meaning of his Word, so as they may be edified thereby; and what they do not understand at one time, he will cause them to understand at another: for *Hear yee*, sayeth he to his disciples, *the parable of the sower.*

Vers. 19. **When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart: this is he which received seed by the way side.**

From the exposition of the seed sown by the way side, learn 1. That the Gospel is the Word of the Kingdome of Heaven, and other words in comparison are to small effect; but this Word sheweth the way, and giveth right unto the Kingdome, giveth Arles, and a Beginning of the Kingdome of Heaven: Therefore it is called, *The word of the Kingdome.* 2. Satan is busie waiting on where the Word is preached, to marre the hearing or understanding, and believing of it; for, *When one heareth, that wicked one cometh.* 3. Where men understand not the Gospel preached, and are not made sensible by the preaching of it, of their own sinfulnes, and danger on the one hand; and of the Grace of GOD offered in Christ, to relieve them, on the other hand, the Word is lost unto them; for, *The wicked one catcheth away that which was sown.*

Vers. 20. **But he that receiveth the seed into stony places, the same is he that heareth the word, and anone with joy receiveth it.**

21. **Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.**

From the exposition of the seed sown in stony ground, learn 1. That some may hear the Word, and receive it with joy readily, upon temporall grounds, and naturall motives: for excellent truths, and offers of remission of sins, and eternall life, may affect a naturall man in a naturall way, *Such is he that receiveth the Word in stony places.* 2. Where sound faith is not mixed with the Word received, there the Word is not ingraft; for, *He hath no root in himself.* 3. Where the Word is not received, so as the root of true faith, and Gods grace is in the man, his seeming faith will not endure, whatsoever lustre it may have; for, *He endureth but a while.* 4. When a man receiveth the Gospel for some motive of a temporary good, the fear of some temporary evil (such as is threatned in persecution) will be able to drive him from his professed faith; for, *When persecution cometh, by and by he is offended*, and so affliction is a touchstone whereby to try the sincerity of Professors.

Vers. 22. **He also that received seed among the thornes, is he that heareth the word: and the care of this world, and the deceitfulnesse of riches choke the word, and he becommeth unfruitfull.**

From the exposition of the seed sown in thorny ground, learn 1. That however the Word seem to be received, if it do not bring forth fruits of amendement of life, if it beget not faith working by love, it is like seed choked with thorns, and the word is lost in such a heart. 2. Whatsoever things pertaining to this life, do go so near a mans heart, as they take up the rowm, time, travell, and affection, which heavenly

things should have, they are but thorns which choak the seed of Gods Word. 3. When the care of getting, and keeping, or governing of riches, under fair pretences of a lawfull calling, of caring for our familie, and not neglecting the benefits of God, do steal away the heart, and do waste a mans time and strength, which should be bestowed upon heavenly things, then all these pretences are but *the deceitfulnes of riches*. 4. If a mans word do not proceed from the vertue of Gods Word, whatsoever be his works from other principles, they are nothing in Gods account; for, *If the word be choaked, the man becometh unfruitfull.*

Vers. 23. But he that received seed into the good ground, is he that heareth the word, and understandeth it, which also beareth fruit, and bringeth forth some an hundred fold, some sixty, some thirty.

From the exposition of the good ground, learn, 1. That onely such are worthy receivers of the Word, who believe and obey it in their conversation; for, *These onely are like good ground*, receiving the good seed, and rendring the fruits of good seed. 2. Every true believer is fruitfull, albeit every one doth not bring forth fruit in a like measure, but some more, some lesse, *Some an hundreth, some sixtie, and some thirty fold.*

Vers. 24. Another parable put hee foorth unto them, saying, The Kingdome of Heaven is likened unto a man which sowed good seed in his field:

25. But while men slept, his enemie came, and sowed tares among the wheat, and went his way.

26. But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27. So the servants of the housholder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28. He said unto them, An enemy hath done this. The servant said unto him, Wilt thou then that we go and gather them up?

29. But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30. Let both grow together untill the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and binde them in bundles to burn them: but gather the wheat into my barn.

Another parable serving to teach, That the visible Church shall not want a mixture of wicked persons, joined with the godly, unto the worlds end: and that we must not dream of a possibility, to make a perfect separation of good and bad, in the Church. The chief doctrines to be observed herein are, First, That the externall visible Kirk is worthy to be called, and counted the Kingdom of heaven, even in regard of the externall constitution of it in this world, notwithstanding of the mixture of wicked hypocrites in it; because therein CHRIST rules as King, and hath his subjects, all professing him to be King of Saints, but especially in respect of his own Elect therein, who honour him in spirit, in whom he doth begin eternall life, and draweth it on unto perfection.

2. The visible Church is like a corn-field, wherein are sown good seeds, and some

some weeds, found Converts, begotten of God, and wicked hypocrites, who are the children of Satan; for, *The enemy sowed tares among the wheat.*

3. There is no more possibilitie for men to eschew the incoming of hypocrites into the Church, then for any husband mans servants to hinder an enemie to cast in the seed of weeds in their Masters field, in the night when men do sleep.

4. It is a matter of grief and offence, to see in the Church of God so many unprofitable and noisome weeds, so many wicked hypocrites and naughty persons; this the servants coming to regrate the matter, doth import.

5. The rash zeal of servants, before they consult the LORD their Master, is ready, with the hazard of the Church, and true members thereof, to have such a continuation of the visible Church, as they should suffer none to be a member, who are not inwardly regenerat, but have all others of whose inward regeneration they are not assured, plucked from among professours. This is imported in, *Wilt thou then that we go, and gather them up?*

6. The LORD albeit he hath given order to censour the scandalous offenders, yet he dischargeth his servants to presse toward such a separation, as to have all the weeds and wicked in heart to be cast out, least while they gather out the graceles tares, they should root out also the gracious wheat with them; for it is not possible for any man to discern the renewed from the unrenewed so clearly, but he may be mistaken; this Christ meaneth by, he said, *Nay, least ye root up the wheat with them.*

7. The LORD accounteth it lesse hazard to suffer many hypocrites to be in the visible Church, then to hold out, or cast out of it any one of the weakest of his elect and converted children, for so he reckoneth heer, that it is much safer to suffer many weeds to grow in GOD's field, then to hurtful one grain of good wheat, by seeking to root out the weed; *Nay* saith he, *gather not out the tares, least ye root up the wheat with them.*

8. This mixture in the visible Church, CHRIST the Lord is minded to permit, and commands to be permitted, till the day of judgement; and then, but not till then, shall a full separation of the Godly and the wicked, of the Elect, and the reprobat be made; *In the time of harvest I will say, gather the wheat, &c.*

9. At last, the separation shall be such; as all the wicked shall be cast in hell fire, and the Godly placed in heaven: *The tares shall be burnt, and the wheat gathered into the barne.*

Vers. 31. **Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field:**

32. **Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree: so that the birds of the aire come and lodge in the branches thereof.**

Another parable, The scope whereof is to shew, that the visible Kirk, in regard of the power of the Gospel in it, and of the true grace of God, in the true members thereof, how small soever it may seem in the beginning, yet shall grow up wonderfully; this is set forth under the similitude of mustard seed, which for examples cause, in the parable, after the nature of a parable, is presupposed to bee the least of all seeds; and again, is presupposed to grow up to such height, that it should become the tallest of all trees: which parabolicall supposition being made, then shall it be fit to resemble the work of God, by the grace of the Gospel, which how small soever the beginnings of it be, yet shall it be the most

and

most glorious of all Gods works here below. Hence learn, That the work of the Gospel, and planting of Gods Kirk, how small beginnings soever it seem to have, yet shall by the blessing of God have wonderfull increase. The day of small things is not to be despised by this, as the disciples were encouraged to spread the Gospel, so should all the Lords servants be encouraged to be diligent to sow the seed of grace, by holding forth the doctrine of the Gospel, according to their calling.

Vers. 33. Another parable spake he unto them, The kingdome of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

Another parable tending to this same purpose, namely, to show that the work of Gods grace, by the Gospel in the visible Church, how small appearance soever it hath, will notwithstanding spread and prevail, according to the measure appointed of God. The doctrine is this, As good leaven, after a competent time, will leaven all the lumps to the leavening whereof it is appointed, so will the work of Gods grace in his Church by the Gospel powerfully affect, and prevail unto the conversion of all these, for whom God shall send it, and therefor we should not judge of Gods works in his Church by outward appearances this seaven then, and should leave now, to make men faithfull in teaching the truth, and to wait for a while till God shall work, and give his blessing to the hearers in his own time.

Vers. 34. All these things spake Jesus unto the multitude in parables, and without a parable spake he not unto them.

35. That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables, I will utter things which have been kept secret from the foundation of the world.

Heer is randered another reason, why Christ did speak to the people in parables, to wit, that he might fulfill what the Prophet as the type foretold, that Christ should do, and how Christ should by speaking in parables stir up his hearers to search what was meaned by this sort of speaking, as the Psalmist stirred up his Hearers to attend, the more, to what he was to deliver in parables, Psal. 78. 2, 3. To the intent that such as would understand, might learn; and others who would not search for light, might be justly left in blindnes. *Doct.* 1. Both the matter and manner of Christs doctrine is worthy to be maintained and vindicat from all misconstructions, for heer we have the Evangelist for a precedent. 2. Preachers should teach nothing for matter nor manner, but what they have a precedent for in the Scripture, for even Christ did so.

Vers. 36. Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37. He answered and said unto them, He that soweth the good seed, is the Son of man:

38. The field is the world: the good seed are the children of the kingdome: but the tares are the children of the wicked one:

39. The enemy that sowed them, is the devil: the harvest is the end of the world: and the reapers are the angels.

40. As therefore the tares are gathered and burnt in the fire; so shall it be in the end of this world.

41. The Son of man shall send forth his angels, and they shall gather out of his kingdome all things that offend, and them which do iniquity.

42. And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43. Then shall the righteous shine forth as the sun, in the kingdome of their Father. Who hath eares to hear, let him hear.

Heer the speaking in parables taketh good effect in his own Disciples; they are made sensible of their own dulnes in understanding, and bee moved to aske light of the LORD, and so they receive satisfaction; for the Lord declareth what the parts of the parable were in their intent and signification. Hence learn. 1. That the visible Church, as it is not without reason called *The kingdome of Heaven*, as is shown before; so also, not without reason, is called heer *The world*: in regard it containeth all sorts of people in *The world*, and is spread throughout *The world*, and not limited to any one place: *The field* (to wit, the universall visible Church) where the seed is daily sown, is called *The world*. 2. The Elect, and true Believers begotten by the Gospel, and true Subjects of Christs Kingdome, and heirs of Heaven, are the only proper children of the Kingdom; for, *The good seed are the children of the kingdome.*

3. Such as have nothing in them, save outward profession, and do remain wicked and unrenewed men, are nothing else for their inward estate but children of Satan; for, *The tares are the children of the wicked one.*

4. Satan maketh it his chiefest study to corrupt, if it were possible, the glory of God in his Kirk, both what he can to have Hypocrites, and wicked men mixed among the godly as members of that same Kirk, verse 39. for *The enemy that sowed them, is the divel.*

5. This mixture of good and bad, is to endure to the end of the world, that is, untill the day of judgement, wherein the Angels shall have work to separate the wicked from the godly: for *The harvest is the end of the world, and the reapers are the Angels.*

6. In the end of the world, every man shall have the fruit of his labour, as his seed, that is, as his good or evill works have been; for, *Then is the full harvest*, verse 39.

7. Openly profane Persons, and secret Hypocrites, workers of iniquity, shall have no place among Gods people any more after the day of judgement, but their place shall be hell, the place of unexpressible torment: for, *The tares shall bee gathered, and burnt in the fire.*

8. Such as are justified by faith in CHRIST, and do study by his grace to live righteously, how base soever they may appear in this world, shall in the world to come bee wonderfully glorious: for, *They shall shine as the Sun in the kingdome of their Father.*

9. It is sufficient for the main end of CHRISTS doctrine, if such as have grace to understand, and believe, shall make use thereof: for the rest he regardeth not; for he saith, *They that have eares to hear, let them hear.*

Vers. 44. Again the kingdome of heaven is like unto a treasure hid in a field: the which when a man hath found he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

Another parable, teaching us, that the Church, in regard of the precious doctrine of grace and salvation to be had by CHRIST in it, is a rich treasure, able to relieve and

and ſupply all wants and neceſſities, therefore called an *hid Treaſure*, which the miſbelievers, how wiſe ſoever in the world, cannot perceive.

2. The Believer who findeth it, will make no reckoning of the worth of any earthly thing, in comparison of it, but will part with whatſoever is pleaſant or profitable unto him in this life, rather then be deprived of this grace; for, *He ſelleth all to buy it.*

3. As he laboureth to have this treaſure, ſo he hath a care to keep it, that neither by violence nor deceit it be taken from him; for, *He hideth it*, and *ſelleth all* to have the meanes of enjoying of it, and to have right unto the field of the viſible Church, where this treaſure is to be found.

Verſ. 45. Again the kingdome of heaven is like unto a merchant man, ſeeking goodly pearls:

46. Who when he had found one pearl of great price, he went and ſold all that he had, and bought it.

Another parable teaching us, 1. That the Church, in reſpect of the true ſubjects thereof, that is, in reſpect of the Elect, and true Beleevers, is like merchand-men occupied about the purchaſe of theſe things, which may truly enrich them, and make them happie. 2. That among all things which can be conceived to be fit to bring men unto happines, there is only one meanable to make bleſſed, one pearle of price, to wit, CHRIST Jesus; in whom are hid all the treaſures of wiſdome and grace; and that the wiſeman will content himſelf with CHRIST, and what is to be found in him, and will renounce all other things, which come in comparison with him.

Verſ. 47. Again, the kingdome of heaven is like unto a net that was caſt into the ſea, and gathered of every kinde:

48. Which, when it was full, they drew to ſhore, and ſat down, and gathered the good into veſſels, but caſt the bade away.

49. So ſhall it be at the end of the world: the angels ſhall come forth, and ſever the wicked from among the juſt.

50. And ſhall caſt them into the furnace of fire: there ſhall be wailing and gnaſhing of teeth.

Another parable teaching us, that the viſible Church, in the way of gathering members, and manner of conſtitution thereof, is like a draught-net, taking in all who profeſſe ſubjection to Chriſt in his ordinances, good and bad, true and falſe profeſſors, for it gathereth of every kind, to wit, whoſoever profeſſe faith in, and promiſe ſubjection to Chriſt.

2. That not before the day of judgement, but then preciſly, ſeparation ſhall be made of the juſt and wicked, and then ſhall the wicked be puniſhed for ever, in whatſoever place, or eſtimation they have been in this world. This parable and that of the tares, tend to one end, to ſtrengthen us ſo much the more againſt the ſtumbling block of the unavoidable mixture of wicked hypocrits in the Kirk viſible, that the godly ſhall not fare the worſe, for the wickeds being among them, in one field, in one draught-net; how the wicked fare the better at the hinder end, for their ſociety with the Godly, in the viſible Church.

Verſ. 51. Jeſus ſaith unto them, Have ye underſtood all theſe things? They ſay unto him, Yea, Lord.

CHRIST taketh a count of his Diſciples whether they underſtood his ſpeech. *Doct.* 1. Hearers of the Goſpel ſhould labour to underſtand what they hear; for, *Have ye*

not

understood? Reject Christ. 2. The Ministers by catechising should take account of their Hearers; for so doth Christ, saying, *Have ye understood?* 3. People of what quality soever, should be willing to give account to their Teachers, of their profiting in knowledge; for the Disciples do answer, *Yea, Lord.*

Vers. 52. Then said he unto them, Therefore every scribe which is instructed unto the kingdome of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

Christ teacheth them still to be gathering more knowledge, and so make use of their Hearing. *Doct.* 1. Every Minister should be furnished for his imployment; for, He is *A Scribe unto the kingdome of Heaven.* 2. Ministers should be faithfull Stewarts, distributing unto the necessitie of the People, out of the abundance of their furniture; for, They *are Householders*, who should be provided with store, as it were of the last years grouth, and of this years gathering also.

Vers. 53. And it came to passe, that when Jesus had finished these parables, he departed thence.

54. And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisedome, and these mighty workes?

55. Is not this the carpenters son? is not his mother called Mary? and his brethren, James and Joses, and Simon, and Judas?

56. And his sisters, are they not all with us? whence then hath this man all these things?

Christ departeth that place, and goeth into Galilee, where he is not well received. Hence learn, 1. That when Christ hath perfited his work, and not till then will he remove from a place; for it is said, *When Hee had finished, then he departed.* 2. He neglected no bands of common duety, he visits *Nazareth* and *Galilee*, where he was brought up, and giveth them an offer of his Grace: teaching us by his example, that the greatest evidence of kindnes to our friends or acquaintance which can be given, is, according to our calling, to draw them unto God; for, *He came unto his own Country, and taught them in their Synagogues.* 3. By the preaching of the Gospel (how clearly and convincingly soever it be preached) the corrupt and godlesse unbeliever will not profite, but at most will only admire it, and let it go: he may be convinced by it, but will not be converted. When he can object nothing against the doctrine, he will without all reason except against the person of the Preacher, or his kinred, and his parentage, or his outward condition, or some such one thing or other to debar himself from believing and obeying the doctrine, even as these men did, *They were astonished, and said, Whence hath this man this wisedom &c.?*

Vers. 57. And they were offended in him, But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

Christ his extraordinar wisdom should have made them take up his excellency, but it turneth contrare. *Doct.* 1. Those very things which are inducements unto belief, will prove stumbling blocks unto the wicked, to hinder them from belief, as heer is seen. 2. Ministers despysed by their carnall friends, must comfort themselves with

with the ordinary lot of godly teachers, who in all ages of the world have left their bones amongst their own friends, and acquaintance: a grandchild should have most eminent against Preachers and instruments of grace, then against any other sort of men; for so did Christ comfort himself: saying, *A Prophet is not without honour save in his own Country.*

Verſ. 58. And he did not many mighty works there, because of their unbeleef.

This despising of Christ turneth to the disadvantage of the despiser. *Doct.* 1. Despising of the Ministers prejudgeth men of the blessing of the ministrie, and misbeleef is justly punished by the LORD in hiding his power from the misbelievers: for therefore *he did not many mighty works among them, because of unbeleef:* for as unto the Believer God manifesteth himself, so from the misbeliever God doth hide himself.

CHAPTER XIV.

After the historie of Johns beheading, to verſ. 13. *The miracle of the loaves, and Christs walking on the sea, verſ.* 34. *and the healings of sick people that touched the hem of his cloth.*

Verſ. 1. AT that time Herod the tetrarch heard of the fame of Jesus,

2. And said unto his servants, This is John the Baptist, he is risen from the dead, and therefore mighty works do shew forth themselves in him.

Herod heareth of Christ, and taketh him to be John Baptist risen from the dead. *Doct.* 1. Whatsoever opposition CHRIST doth meet with, he seeth ever to the spreading of the glory of his own Name: for here *the fame cometh to Herod, after John is beheaded.* 2. God can clear the cause of his Martyres in the conscience of their persecuters, as Herod here cleareth John Baptist's innocencie, whom God would honour by making him an instrument of mighty works.

Verſ. 3. For Herod had laid hold on John, and bound him, and put him in prison for Herodias sake, his brother Philips wife.

4. For John said unto him, It is not lawfull for thee to have her.

5. And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

By this occasion Johns death which was bypast, is here recorded, in which historie learn 1. Faithfull Ministers will not spare to tell even Kings their sins, as John doth here reprove Herod for his incest, and adultery. 2. It is no new thing that Kings and great men take it evil, to be reproved of their sins, and are ready to persecute faithfull Preachers: for, *Herod here imprisons John for his free reproofe.* 3. The Lord can make any meanes serve to keep his servants life, so long as he pleaseth: as here he maketh *the fear of the people* a meanes of Johns safety for a time. 4. Wicked men do not abstein from any sin, but for worldly reasons, they do nothing for regard to GOD, nothing else did Herod look to, but *He feared the multitude.*

Verſ. 6. But when Herods birthday was kept, the daughter of Herodias danced before them, and pleased Herod.

7. Whereupon he promised with an oath, to give her whatsoever she would ask.

8. And

8. And she, being before instructed of her mother, said, Give me heer John Baptists head in a charger.

9. And the king was sorry; nevertheless for the oaths sake, and them which sat with him at meat, he commanded it to be given her.

10. And he sent and beheaded John in the prison.

11. And his head was brought in a charger, and given to the damsel; and she brought it to her mother.

At last the LORDS appointed time commeth, and John is beheaded; in which history learn, 1. When a man hath a minde to an evil work, a time shall be found fit for the doing of it, as heer a time is offred unto Herod. 2. A time of carnall feasting, is a time fit for plotting and practising against GODS Servants, as heer *Herods birth day* is fit for John Baptists beheading. 3. A foolish and graceless heart is easily taken with a small delite, as Herod is marvellously pleased with a *Damsels dancing*. 4. A foolish delite is able to insnare a man, for practising a wicked work, as Herods vain delite ingadgeth him in a rash generall promise and oath, and so he is ingadged in the murther of the Lords Servant. 5. Such as the Parents are, such is the education of their children readily, *Such mother heer, such daughter*. 6. The malice of the wicked against reprovers of their sin is deadly; for *John Baptists head must passe for his reproof of intest*. 7. Malicious persons will prefer the satisfaction of their malice to any thing els; for, *Herodias had rather have Johns head, then half a kingdome*. 8. A graceless soul may have a wrestling with his lusts, ere he commit a sin, and may be sorrowfull for carnall reasons to do some wicked deed, as Herod heer is loath to kill John. Naturall conscience may tell a man of his sin, and vexe him also; and yet for no right reasons; as, *The King is sorrie to behead John*. 9. A naturall conscience is not able to resist a temptation though it may restrain a man for a time; for, *Herod though hee bee sorry, yet hee yeeldeth*. 10. A sinner insnared is holden by bands which hee might lawfully break, as Herod heer by a rash oath; *Nevertheles for the oaths sake he yeeldeth*. 11. That which indeed is a mans shame, will appear unto a foolish sinner to be his Credit; and when Credit appears, it will more prevail with the wicked, then either conscience or carnall fear; Herod heer for *Their sakes that sate with him at meat, doth yeeld* that John shall lose his head. 12. GODS dearest servants may be taken away by a light occasion, after that the Lord hath ended his work by them, as heer, *John dieth at the desire of a wanton Lasse*. 13. The bodies of the Saints may be abused after death, at the pleasure of the persecuters, as *Johns Head heer is made a Spectacle to his foes*.

Vers. 12. And his disciples came, and took up the body and buried it; and went and told Jesus.

From the history of Johns buriall; Learn, 1. That the faithfull must not bee ashamed at the suffering of the Saints, but testifie their respect to the living, and to the dead; for, *Johns Disciples came and buried Johns body*. 2. When Pastors are cut off, men must resort to the chief shepherd so much the more; as the Disciples of John came to CHRIST, and *told him of Johns death*.

Vers. 13. When Jesus heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities

14. And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

From the history of CHRIST's departure, Learn, 1. That Jesus hath reason to depart from the place where any of his servants are slain, and others of them are in danger; for, *When he heard of it, he departed thence by ship into a desert place apart.* 2. That such as have need of CHRIST will hunt him out, and follow after him, refusing no travel, that they may find him; for, *The people followed him out of the cities on foot.* 3. CHRIST is a gracious master, to whom such as seek him, and of such as seek him becometh none away, the needy and sick find healing from him, for heer it is said, *He was moved with compassion, and healed the sick which followed him.*

15. And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16. But Jesus said unto them, They need not depart, give ye them to eat.

17. And they say unto him, We have here but five loaves, and two fishes.

18. He said, Bring them hither to me.

19. And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.

20. And they did all eat, and were filled: and they took up of the fragments that remained, twelve baskets full.

21. And they that had eaten were about five thousand men, beside women and children.

Heer is the miracle of the loaves occasioned by the Disciples care to have the multitude dismissed timously. Doct. 1. It is wisdome to have regard unto peoples infirmity, and what they may want in natural and divine worship, as, *The disciples heer have a care of the peoples want of food.* 2. If GOD call for extraordinar attendance, he will furnish ability, and provide for the bodies of such as prefer the feeding of their souls to the refreshing of their bodies, providing they tempt not GOD herein, by neglecting wilfully ordinary means; Therefor Jesus saith, *They need not depart, give ye them to eat.* 3. Where God giveth a call to his servants to feed people, they must look to himself for ability, and not be discouraged for the little summe of what they conceive they have, for heer the Disciples have no more but five loaves, and two fishes, and CHRIST contenteth himself with them; *Bring them to me,* saith he. 4. It is good in an ordinar call unto any work to look to ordinar means, as the disciples heer not apprehending to get any more then the ordinar, do make objection that they have *but five loaves and two fishes.* 5. The Lord will have our weaknes for his work to bee seen; to the end his power may the more appeare, as heer the paucity of loaves and fishes must first be seen, ere he work the wonder of miraculous working of miracles; our LORD did to dispose of all circumstances, as might most profit the people, and glorify the Father, in whose name and power, as being one with the Father, he did the work; as heer, *He ordereth the people in their places, looketh to Heaven, and powerfully blesseth their provision,* that it might be bread and fish enough by his divine operation. 7. Christs Ministers shall be vacant in distributing what they have unto the feeding of his people; for the Disciples after the first thousand have

have eaten of these few loaves, do take up twelve baskets full, a hudge deal more, then they had laid down.

Vers. 22. And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23. And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

24. But the ship was now in the midst of the sea, tossed with waves: for the winde was contrary.

Another miracle tending to shew, that as Christ is Lord of the earth, and lives of the creatures therein, so he is Lord also of the sea and winds; wherein he exerciseth his Disciples with a peece of trouble, to make them profite in the knowledge of his spirituall kingdome. The reasons of this short dispatch, and constraining of the Disciples to go to sea without his bodily presence, may be seen in John 6. and Mark 6. Heer it is sufficient to learn, 1. That we should be sure of an urgent calling, before we undertake a hazardous voyage; for, *JESVS constrained his Disciples to go into a ship.* 2. CHRIST will not have men diverted from their places and callings, under pretence of waiting on him, nor to expect to live by miraculous means, but to attend upon the ordinar blessing of each mans vocation: and therefore, *Hee sendeth the multitude away.* 3. CHRIST, albeit the Son of GOD, yet because he had taken on our nature, and the office of Mediator therein, upon all occasions of reteering, he prayeth and interceedeth with GOD for his people, *He went and prayed apart.* 4. When the Godly are in trouble, and under tryals, the Mediator is praying for their upholding; when the Disciples go to Sea, Christ goeth to the Mount to pray. 5. Christs Disciples must be in trouble and hazards, when others are at ease, as heere it faireth with these Disciples. 6. Albeit men have Christs warrand for their voyage, yet are they not exeemed from trouble and danger therein, for heer is an instance. 7. Men may have fair weather in the beginning of a work, and danger and trouble may be keeped back, till they be so far ingadged, as it is more safe for them to go forward then to return; so faireth it heer with the Disciples, for, *The storm ariseth, when they are in the midst of the sea.*

Vers. 25. And in the fourth watch of the night, Jesus went unto them walking on the sea.

26. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and thy cryed out for fear.

27. But straightway Jesus spake unto them, saying, Be of good cheer, it is I, be not afraid.

Christ doth not stay all night from them, but cometh to them in due time. *Doct.* 1. God keepeth back comfort and delivery, till it be time, as CHRIST suffereth the disciples to be exercised long, and cometh no to them till the fourth watch of the night: but then he cometh in due season. 2. CHRIST is LORD of Sea and Land, and can make way unto his peoples relief, through the most stormie Sea, no impediment can hinder him, nor hold him from his disciples societie; for, *Christ heer cometh walking on the Sea.* 3. The LORDS coming to his own sometimes is fearfull, and sometimes destruction is apprehended, when delivery is most neer, as heer *They cry out for fear.* 4. Apparitions of spi-

rits

rise in bodily shapes is possible, and the truth of it in all ages hath been received, as heer, *They say, It is a Spirit.* 5. When the LORDS Disciples are in the greatest extremity, then useth he to comfort them speedily; and to reveal himself unto them most kindly, as heer straight way he cryeth, *It is I, be of good chear.* 6. Wheresoever Christ showeth himself present, there is no reason to be afraid of any trouble or danger, for he is able to deliver his own in whatsoever strait; therefore sayeth he, *It is I, be not afraid.* 7. When he speaketh, he maketh his word to be discerned by his people, and so satisfieth them; for he maketh his own know his presence, *Be of good chear, it is I,* saith Hee.

Vers. 28. And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

29. And he said, Come, And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

Zealous Peter cannot stay, till Christ enter the ship, and so cometh to be exercised a little. *Doct.* 1. Fervent love hasteth to be at Christ, it looketh to no danger, but will hazard through fire and water to be at him; as heer, *Peters heart flighters to be at the LORD,* when he seeth him. 2. When men mistake the measure of their own strength and gifts, they are ready to seek a calling ere it be given them, and to enterprise things too hard for them: as heer Peter faith, *LORD, bid me come unto thee on the water.* 3. If GOD give a calling, howsoever it seem to be procured, a man may rely on it, and hath reason to believe for assistance in following of it; for, *Peter heareth Christ say, Come, and presently he casteth himself on the sea, and his faith for a time upheld him, so long as it keeped the grips.*

Vers. 30. But when he saw the winde boistrous: he was afraid; and beginning to sink, he cryed, saying, Lord, save me.

The storme continueth, and Peter beginneth to fear, and doubt, and sink. *Doct.* 1. It is no Christs presence, but his will and command, which maketh a storme calme; Christ and trouble may be both present together, for notwithstanding Christ is come, the winde is boisterous still. 2. The continuance of the tryall of faith, bringeth to light the weaknes of faith; for a man may hold out a while, who at length may faint, *as Peter heer doth.* 3. When men look more to the dangers then to GOD calling them to it, no wonder that their faith be brangled: for Peter seeth the winde *too much*, and Christs presence *too little.* 4. It is safest to ponder all that faith is to meet with, if we can overtake it, before we enter in the conflict with difficulties; for Peter should have prepared against the winde, as well as against the sea, and waters. 5. Sometimes perrill presseth a man more when he is in the dangers; then before, and a man may seem stout before the experience of the danger, who shall prove feeble in it; men know not readily their own weaknesse, till they be but to a proof; Peter doubteth nothing to walk on the sea, till now. 6. As faith groweth feeble, courage and strength, and all begin to fail; as soon *as Peter doubteth, he beginneth to sink.* 7. When our faith groweth weak, our prayer should be strong; for doubting Peter *cryed* in prayer. 8. Whatsoever be our danger, let Christs power be exalted, as sufficient to help us, as Peter doth, saying, *LORD save me.* 9. Seen danger, and sett weaknes doth cut off presumption, and put faith to rely upon God altogether; for now Peter cryeth, *Lord save mee.*

Vers. 31. And immediatly Jesus stretched foorth His hand, and caught

caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

Christ draweth neer quickly, and helpeth him. *Doct.* 1. Albeit our LORD be displeased with our sins, yet will he not delay to help, when need calleth for present relief; as neer suddenly, *He stretched forth his hand.* 2. To doubt where we have warrand to beleeve, is worthy of a reproof; Therefor faith Christ, *Why didst thou doubt?* 3. Christ will neither deny that to be faith, which is mixt with doubting, nor refuse to help the weaknes thereof, by gripping by his powerfull grace, such as do but faintly grip him by their faith, as heer he *caught Peter*, and said to him, *O thou of little faith.*

Vers. 32. And when they were come into the ship, the winde ceased.

33. Then they that were in the ship, came and worshipped him, saying, Of a truth thou art the son of God.

Now the exercise is ended, the Disciples weaknes and CHRISTS strength is manifested. *Doct.* 1. When the triall is at an end, the trouble is at an end, Christ and Peter come *up into the ship*, and *the winde ceaseth.* 2. It is a blessed trouble which endeth in glorifying of Christ, and in the increase of knowledge; for, *Now the Disciples come, and worship CHRIST.* 3. New experience doth furnish deep impressions of Christ divine power and Godhead; for now, say they, *Thou art the Son of God.* 4. Delivery out of imminent death, speaketh more of Gods power to the humble person, then the greatest works doth speak unto the secure, as the delivery of the Disciples from the raging sea maketh them more sensible of Christs God-head, then the miraculous feeding of five thousand with so few bread in the wildernes; for now it is, and not till then, that they say, *Of a truth thou art the Son of GOD.*

Vers. 34. And when they were gone over, they came into the land of Gennesaret.

35. And when the men of that place had knowledge of him, they sent out into all that countrey round about, and brought unto him all that were diseased,

36. And besought him, that they might only touch the hem of his garment, and as many as touched were made perfectly whole.

Now the Lord landeth, and goeth to Genesaret, and healeth the sick. *Doct.* 1. Our Lord goeth ever where he hath an earand, delting to do good where ever he goeth, and as the common Saviour of all sorts of persons, in all places, doth heal all, who in the sense of their need do seek the benefite of him; as heer, all the sick in Genesaret that come to him, *Are made whole.* 2. Then have people right knowledge of Christ, when they know his power, and grace, and do give him imployment, as this people do. 3. Such as know Christ aright, will not only make use of him themselves, but also bring in unto him, all whom they can move, each man according to his calling, as this people do. 4. The greater the measure of faith be, the lesse will be the preserving of signes unto God; for, *The hem of the garment* sufficeth these beleeving people. 5. Where God seeth need of signes to help the exercise of the faith of miracles, be giveth unto the persons the instinct also of the signe, which may suffice to confirm them; for, *As many as touched, were made whole perfectly.*

CHAPTER

CHAPTER XV.

CHRIST defendeth his Disciples against the challenge of the Pharisees, for not observing ceremonies of Religion devised by men, to vers. 21. Healeth the woman of Canaans daughter, to vers. 29. Healeth many, and feedeth miraculously a multitude by the sea of Galilee.

Vers. 1. THen came to Jesus Scribes and Pharisees, which were of Jerusalem, saying,

2. Why do thy disciples transgresse the traditon of the elders? for they wash not their hands when they eat bread.

IN this contest betwixt Christ and the Pharisees about traditions: Learn, 1. That it is no new thing that CHRIST hath adversars; and these cheefly, *corrupt Church-men*, even such as bear office in places most famous for Religion; for heer, *Are Scribes and Pharisees which were of Jerusalem*, going about to divert disciples from following of Christ, and to put a disgrace (if they could) on our LORD, for his Disciples cause. 2. It is no wonder to see CHRIST and his Church molested with the contraversie of Non-conformity in humane inventions of Religion, *Why do thy Disciples transgresse the traditions?* say they. 3. Antiquity and Fathers without Scripture, is the old chartour of superstitious Formalists; for, *Why* (say they) *do thy Disciples transgresse the traditions of the Elders?* 4. That which otherwayes is lawfull in it self, while it abideth within the limits of civil fashions, may be left undone, and be discountenanced, when it is set up in state, within the limits of Religion; therefor the Disciples did not wash their hands before meat, in the companie of Pharisees, who made *washing at that time*; to be a holy and religious act.

Vers. 3. But he answered and said unto them, Why do you also transgresse the commandement of God by your tradition?

Christ putteth the Pharisees to defend their traditions, and refuteth them: Hence learn, 1. That GOD in wisdome bringeth mens ceremonies to a dispute, and so to be refuted and contemned; then especially when men do presse them most, for now Christ taketh on the plea and answereth for his Disciples, and confuteth the Formalists by four reasons. The first reason, By the authority of your traditions ye transgresse the command of GOD: Therefor such authority is not to be regarded by my Disciples: Hence learn, 1. That traditions may be fathered or mothered on those that maintain them, no lesse then upon those who invented them; for CHRIST saith, *Why do ye by your traditions transgresse?* 2. Such as are most zealous for humane traditions, shall readily be found transgressours and contemners of divine commands, and GODS traditions given by Scripture; for, *Why do ye transgresse the command of GOD?* sayeth he. 3. When the authority of humane traditions doth louse, or weaken the obligatory power of a morall command in any thing, it may and should be despised altogether, and rejected, as unworthy to be a rule for a mans carriage in any thing; for, *Why do ye also by your traditions transgresse the command of GOD?*

Vers 4. For God commanded, saying, Honour thy father and mother: and he that curseth father or mother, let him die the death.

5. But ye say, Whosoever shall say to his father or his mother, It is a gift by whatsoever thou mightest be profited by me.

6. And honour not his father or his mother, he shall be free. Thus have ye made the commandement of God of none effect by your tradition.

CHRIST proveth the challenge, because their traditions did warrand the children to dedicat unto the Churchmen, for a religious offering or gift, all that they might spare above their own maintenance, and so for their own filthy lucre, they deprived Parents of all maintenance from their children, contrare to the fifth Command; for when the Parents, or the poor should seek support of them, their tradition bade them answer thus, *That which thou seekest, and every other thing whereby thou mightest be helped, or profited by me*, or *any thing of mine, it is a gift* already dedicate to the Church; And therefore hold me excused: Hence learn, 1. The duetie of children unto parents is straitly urged by GODS Command: and the wicked transgression of it is made capitall; for the Law saith, *He that curseth, let him die the death.* 2. It is a part of the honour due to Parents, that Children sustain them in their need, as they are able: for not helping is heer as much, *As not honouring of their Father or Mother.* 3. Such traditions as directly, or by consequence do prejudge the true intent of any of GODS Laws (whatsoever pretence of Religion be made) are wicked; for he saith, *You by your traditions have made the Command of GOD of none effect.* 4. No gift nor voluntar offering prefected unto GOD, doth please him, when the duety of love adebted to others is neglected, or contraveened thereby: for CHRIST cals such a *gift*. A breach of the fifth Commandment. 5. Dispensation with GODS Law by humane authority, and urging of mens traditions more then of GODS Commands, is in effect the abolishing of GODS Law; for so saith CHRIST, *By your traditions, you have made the Command of God of no effect.*

Vers. 7. Ye hypocrites, well did Esaias prophesie of you, saying,

8. This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.

The second reason, From *Isaiah* 29. 13. By way of recorting the challenge is, This urging of your traditions is but the bewraying of your hypocrisie, and counterfite drawing neer to God in externall rites, when your affections are no wayes toward GOD: Therefore my disciples should not receive them: Hence learn, 1. Zeal for humane ceremonies, especially joined with the neglect of GODS precepts, doth prove grosse hypocrisie; for so saith Christ, *Ye hypocrites draw neer to me.* 2. The Lord esteemes nothing even of the outward exercises of religious ordinances, appointed by himself, when men do not labour to perform the same with affection; It is the heart which he looks unto in worship; Therefore saith he, *Their heart is far from me.*

Vers. 9. But in vain they do worship me, teaching for doctrines the commandements of men.

A third reason, From the Scripture also, *Isaiah* 29. 13. When mens inventions and precepts, are made the rule of GODS worship, GOD doth reject such service: and therefore your challenge of my disciples is unjust. Hence learn, That it is the Lords prerogative to prescribe all the parts of his own worship; and if man presume to prescribe what shall be worship to him, which he hath not prescribed, it is sufficient cause to reject mans ordinance; for, *In vain do they worship me*, &c.

Vers. 10. And he called the multitude, and said unto them, Hear and understand.

11. Not that which goeth into the mouth defileth a man: but that which cometh out of the mouth, this defileth a man.

A fourth reason delivered unto the multitude, by way of apologie for his Disciples, This sort of pollution, which cometh to the mouth by unwashen hands, is not a sin which defileth the conscience, but the wickednes of the heart, vented by the mouth; Such as is these wicked mens quarrelling of my Disciples, that indeed doth pollut the man. Therefore these Pharisees rather then my Disciples are polluted. Hence learn, 1. That contesting against CHRISTS Disciples, sclandering and reproaching of such as do not observe humane traditions, is a pollution of the sclanderer, and more dangerous then the omission of humane ceremonies, which may be omitted without pollution of sin; for, *That which cometh out of the mouth, polluteth.* 2. Albeit unto mocking adversars, we need not alwayes give reasons of what we do or omit, yet unto indifferent spectators it is good to give a reason, for their edification, and our own clearing, as heer CHRIST giveth satisfaction to the common people; for, *Hee called the multitude, and said.* 3. The fountain of the pollution of a mans actions, is his heart, conscience and affections, not being rightly disposed; for, *Out of the heart cometh* such and such evils.

Vers. 12. Then came his disciples and said unto him, Knowest thou that the Pharisees were offended after they heard this saying?

The Disciples do wonder that CHRIST did regard so little to displease the Pharisees. Hence learn, 1. Trueth must be taught, whosoever may be displeased; for so did CHRIST preach, albeit the Pharisees were offended. 2. Nothing will vex false teachers more then the discovery of their false doctrine before the multitude, as the Pharisees for this *Cause were offended.* 3. Men are ready to stumble and offend at the teaching of Truth, where no stumbling block is laid before them, as at Christs doctrine, *The Pharisees were offended, after they heard this saying.*

Vers. 13. But he answered and said, Every plant which my heavenly Father hath not planted, shall be rooted up.

Our LORDS answer serveth for a reason, 1. Why he spake against the Pharisees false doctrine; and 2. Against their traditions; and 3. Why he misregarded in this case their offence taking, because both their ceremonies, their false doctrine, and they themselves also, being altogether reprobat stuffe, were plants which GOD had not planted in his field, but Satan; and therefore they were all to be rooted out, for the good of the vineyard, and field of the Lords Church. Hence learn, 1. That in the visible Church, and Garden of the Lord, there may be some plants not of Gods plantation, but of Satans; such as false doctrine, corrupt inventions of men, thrust in in GOD's worship, and wicked men defenders of both; for this is imported in, *Every plant which my Father hath not planted.* 2. GOD, the good Husband-man, will have these evil weeds discovered, and cast out, as GOD giveth a Calling and Occasion; therefore saith he, *They shall be rooted out.*

Vers. 14. Let them alone: they be blinde leaders of the blinde. And if the blinde lead the blinde, both shall fall into the ditch.

CHRIST doth cut off any more speaking of these wicked men. *Doct.* 1. Obstinat maintainers of false doctrine, and of corrupt traditions, enemies to Christ and his disciples, are given over of GOD, and are worthy also to be given over, and let alone by men, that is, Fellowship is not to be keeped with them; Therefor he saith, *Let them alone.* 2.

Where the teachers and people follow mens traditions in Religion, and not the rule of Gods Word, the leaders and they that are led, are both blind; This is it he saith, *They be blind leaders of the blind.* 3. The following of false teachers and blind guides, will not be an excuse before God for people to plead Immunity: But seeing none should follow any man, but as that man doth follow the LORD, the blinde guide and the blinde follower shall both perish, if they hold on in their wrong way; for, *Both shall fall into the ditch.*

Verſ. 15. Then answered Peter and said unto him, Declare unto us this parable.

16. And Jesus said, Are ye also yet without understanding?

17. Do not ye yet understand, that whatsoever entreth in at the mouth, goeth into the belly, and is cast out into the draught?

18. But those things which proceed out of the mouth, come forth from the heart, and they defile the man.

19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witnesse, blasphemies.

20. These are the things which defile a man: but to eat with unwashen hands, defileth not a man.

Peter doth not understand the parable of not being polluted by meat, and so moveth this question. *Doct.* 1. It is good to be asking of CHRIST, whatsoever we understand not, whatsoever reproof may follow for our dulnes; Therefor saith Peter, *Declare unto us this parable.* From CHRISTS answer: Learn, 1. That when disciples do not take up the plain speeches of Christ, they are reproof-worthy; Therefor saith Christ, *Are ye also without understanding?* 2. Albeit CHRIST reprove our faults, and be angry at them, yet he will go about to relieve us of them, for he is about to teach after reproof, saying, *Do not ye understand?* 3. Every action or word doth testifie what is in the heart, and doth adde a degree of further pollution and guiltines, unto that which the man had before he brake out externally; for, *Evil words coming forth from the heart, do pollute the man* yet more. 4. When a needles ceremonie, and a superstitious invention of man is neglected, or forehorn, it is not a sin, notwithstanding of whatsoever humane authority or tradition of the Elders commanding it, for CHRIST heer doth pronounce the Disciples eating with unwashen hands, though contrar to the tradition of the Jewish Doctors, *Not to defile the man.*

Verſ. 21. Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

Verſ. 22. And behold, a woman of Canaan came out of the same coasts and cryed unto him, saying, Have mercy on me, O Lord, thou son of David, my daughter is grievously vexed with a devil.

CHRIST having ended this disput, goeth to seek a wandering Sheep, from this his journey taking, for the woman of Canaans cause; Learn, 1. That where CHRIST hath a lost Sheep, or a work of mercie to work, he spareth no paines to compasse his purpose; for heer, *He departed to the coasts of Sidon.* 2. The persons to whom Christ hath a minde; providence will draw them after him, *Behold, a woman of Canaan came.* 3. Faith findeth the smell of Christ where ever he be, and draweth in unto him; for, *She cometh*

and calleth on him. 4. Faith pressed with need is earnest in prayer; for, *She cryed unto him.* 5. Faith doth fix on CHRIST as the true promised Messiah; for she calleth him, *Son of David:* Faith looketh on Christ as compassionat and mercifull, is pleadeth for mercy and pretendeth no merit; for thus saith she, *Have mercy on me.* 6. Love owneth them whom it loveth, whatsoever be their conditions; for heer the trouble that her child is troubled with, she counteth it as her own, saying, *Have mercy on me, for my daughter is troubled.* 7. Faith giveth Christ the glory of ability to do all that it desireth, so she ascribeth unto him power to cast out the devil, saying, *My daughter is vexed of a devil.*

Vers. 23. But he answered her not a word, And his disciples came and besought him, saying, Send her away, for she cryeth after us.

There are four meanes used for the triall of her faith. The first is, Christs keeping silence when she prayeth: Hence learn. That GOD albeit he love the Supplicant, and do accept his petition, yet possibly he will keep silence, and not seem to take notice for a time; for, *He answered her not a word,* The next mean of her triall is the small assistance she hath of the Disciples prayers: wherein learn, That faith loveth the help of the prayers of the Faithfull militant, as a mean prescribed of GOD for mutuall comfort; for *She cryed after the Disciples.* 2. When GOD thinketh it fit to try our faith, by delaying to hear us, he will for our triall make other means which we use, to fail us also; as heer the Disciples would be rid of her importunity, and have her dispatched, that she should not trouble them; Therefor say they, *Send her away, she cryeth after us.*

Vers. 24. But he answered and said, I am not sent, but unto the lost sheep of the house of Israel.

The third mean of the tryall of her faith is, By our Lords telling her, that his commission reached onely to the lost sheep of the house of Israel, which was indeed true, in regard of his particular and personall Ministery in the dayes of his humiliation, wherein he was to make offer of his grace, first and chiefly unto the Jews: And this is true again, If we take Israel for the Elect of GOD, both Jews and Gentiles: He came for these Elect ones onely; But unto this woman who understood not so high a matter, it could not seem but that his commission was to the Jews onely, and not to the Gentiles, of which sort was she: Hence learn, 1. That among other tryals of the faith of the Lords own people, this is one, To suffer them to be questioned, whether they be of the number of the Elect; for this much importeth, *I am not sent but to the lost sheep of Israel.* 2. Christ hath an earand to such as finde themselves in perill to perish; for, *He is sent to the lost sheep.*

Vers 25. Then came she and worshipped him, saying, Lord, help me.

She cannot answer this doubt, and therefore passeth it over, and insists in prayer, what Christs commission is, she will not disput, but sure she is, she must be helped: Hence learn, That when any doubt doeth tend toward excluding us from the number of such to whom the Gospel is sent, we shall do well to passe by such doubts, without disputation, and to insist in prayer, grounded upon Gods goodnes and power to help, for so did this woman, *Then came she and worshipped.* 2. The more the LORD seem to refuse us, wee should so much the more humble our selves before him, and continue in prayer, for it is marked, *That then she worshipped, and said, Lord help me.*

Vers 26. But he answered and said, It is not meet to take the childrens bread, and to cast it to dogs.

The fourth mean of her tryall, is, By seeming to exclud her, (as a heathen, or

unclean

unclean dog without the Covenant) from all the benefites of the Messiah, belonging to Israel, (who are the children of God by Covenant) as their proper food: and heer the former doubt is augmented, and put more neerly home unto her? Hence learn, 1. That the LORD when he will try, doth try unto the quick, and humbleth unto the dust the soul under tryall: and for this end maketh the last difficulties more then any of the former; for now he saith, *It is not meet to give to dogs*, &c. 2. Such as are within the externall Covenant of Grace, are in some respect holy, as consecrate to GOD, and appropriat unto him by Covenant, and such as have the privileges of GODS people belonging unto them, as unto children, while others who are without the Covenant are counted dogs: This he importeth, saying, *It is not meet to cast the childrens bread to dogs*. 3. The representation of our unworthines before our eyes, is a maine point of tryall of our faith: Therefore, for her last tryall, hee compares her *To a dog*.

Vers. 27. **And she said, Truth Lord, yet the dogs eat of the crumbs which fall from their masters table.**

The LORDS Spirit louseth the doubt unto her: Hence learn, 1. That Christs commission, albeit it was chiefly unto the Jews, to set much on their table; yet it was not so limited, but that crumbs of their food, especially being neglected by them, might be bestowed upon the Gentiles: this is it she seeth, *Crumbs fall from the table*. 2. The LORD in tryall of faith, maks the Believer of quick understanding in the fear of the LORD, to mark all advantages whereby it may strengthen it self; Therefore saith she, *Truth, LORD, yet the dogs eat the crumbs*. 3. The Believer is content to be humbled, as deeply as the Lord pleaseth; and to acknowledge his own unworthines to the uttermost: onely he cannot be content to be excluded from GOD, and the benefits of his grace; for this woman can be called a dog, but cannot want some crumbs of Christs kindnes. 4. It is a speciall wisdome to turn motives unto discouragement, in motives unto believing, and drawing so much the more neer to Christ, as the motives unto discouragement do drive us away from him; for so this woman doth, The more her naturall uncleannes and unworthines, and her alienation from the common wealth of Israel, is represented unto her, she beareth her self the more in upon Christ: when she seemeth to be boasted away from him as a dog, she creepeth in under the childrens table, to keep crumbs falling from it.

Vers. 28. **Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very houre.**

From Christs answer: learn, 1. That faith doth please Christ exceedingly; therefor saith he, *O woman*. 2. This is true and kindly faith, not to take a refuse of Christ, answer as he pleaseth; but to pursue constantly our petition for his grace, and by no meanes to part with him: for this cause Christ saith to her, *Great is thy faith*. 3. Whatsoever hard expressions be due to a sinner, in regard of his naturall condition, yet the Believer is greatly loved, and esteemed of by Christ, as heer, It is now no more *A dog*, but *O woman*. 4. Howsoever Christ seem to wrestle with a beleever, yet he is purposed to give faith the victory, and to yeeld himself in this conflict to the believer, as heer, *Be it unto thee*, sayeth he, *as thou would*: The believer shall have at last all that he witheth, and Satan shall be tread under foot. 5. The prayer of faith is available for others; for this womans *daughter* was made whole *from that very houre*.

Vers. 29.

Vers. 29. And Jesus departed from thence, and came nigh unto the sea of Galilee, and went up into a mountain, and sat down there.

30. And great multitudes came unto him, having with them those that were lame, blinde, dumb, maimed, and many others, and cast them down at Jesus feet, and he healed them:

Another proof of Christs God-head, and of his grace toward the miserable; He healeth all the miserable who came unto him. *Doct.* 1. When Christ hath done his work in one place, he followeth his work in another place; He cometh now to *the sea of Galilee*. 2. Many may come to Christ at once, without impeding one another: it is not so among men, where one must wait till another be dispatched; Heer *Multitudes come unto him*. 3. Christ standeth not how many, and how desperate the cures there be that are presented unto him; for heer, *Hee healed them all, blind, dumb, lame*, &c. 4. It is sufficient to lay our miseries before Christ, our miseries will speak for us, and he will answer us with helping of us; for heer, They did but *cast down* the miserable *at his feet, and he healed them*.

Vers. 31. Insomuch that the multitude wondred, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blinde to see: and they glorified the God of Israel.

Heer is the effect of these miracles, They wondred and glorified God. *Doct.* 1. The miraculous works of Christ were such, as forced the Beholders to acknowledge Divine Power in Him; for heer, the Beholders wondered, and glorified God. 2. Very nature will be moved, and forced to glorifie God, when it seeth God's Power in a supernaturall way manifested; Therefore is it said, *The multitude wondred*, &c.

Vers. 32. Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with mee now three dayes, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

Unto all the former bounty bestowed on the people, is added this miracle, of feeding such a multitude, by so mean provision. Hence learn, 1. That the care of mens welfare lyeth more neer unto Christs heart, then unto the heart of any of his Disciples, for it is Christ heer who first taketh notice of the peoples necessity. 2. Love and Compassion is the fountain of Christs bounty to his people; for, *I have compassion*, saith he. 3. He feedeth his compassion upon the sight of our necessities and miseries incumbent and imminent, and he not only relieveth present necessities, but doth provide also for time to come; as heer he sayeth, *I will not send them away fasting, least they faint in the way*.

Vers. 33. And his disciples say unto him, Whence should we have so much bread in the wilderneſse as to fill so great a multitude?

The Disciples think it impossible, because they did not see means how it shall be. *Doct.* 1. Seen difficulties, and apparent impossibilities, do serve as lighted Torches, to make the Lords way toward us, and his work about us to be better seen, as the Disciples objection heer, do contribute to illustrat the miracle; for, *Whence should we have so much bread?* say they. 2. Christs Ministers being to be imployed in a piece of service, do readily look more what furniture they have, then what power Christ hath,

who

who is about to imploy them; *Whence should wee have*, say they, *so much bread in the wildernes, to fill so many?* 3. Such is our naturall misbelief, that if wee see no means, we can not believe that which GOD saith shall bee; no not, albeit we have had experience before in the like case; *Whence shall we have*, say they, *so much bread?* They forgat the former miracles. 4. Misbelief is ready to strengthen it self by all appearances of reason, as heer the Disciples do, saying, *Whence shall wee have bread in the wildernesse?*

Vers. 34. And Iesus saith unto them, How many loaves have ye? and they said, Seven, and a few little fishes.

35. And he commanded the multitude to sit down on the ground.

36. And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.

37. And they did all eat, and were filled, and they took up of the broken meat that was left, seven baskets full.

38. And they that did eat, were foure thousand men, beside woman and children.

39. And he sent away the multitude, and took ship, and came unto the coasts of Magdala.

Followeth the miracle and the orderly disposing of it, as the LORDS power may be best seen; Hence learn. 1. Ere the LORD work, he will have it seen how little ground he hath to work upon; therefor, by asking his Disciples, he draweth foorth how few loaves and fishes for such a work were to be had. 2. He will not despise his own appointed ordinar meanes, for so far as they can reach; nor will he do any thing extraordinar, further then is necessar; for, He could have fed them without these seven loaves, but he will take them and make use of them, seeing they may be had. 3. Christ useth to shame the misbelief of his servants, by making them actors in the work, which they could not believe to see; for, *He gave to the* DISCIPLES, and THEY *to the multitude.* 4. There is no scant when the Lord giveth the banquet, for all are filled when he inviteth his guests, as heer. 5. His manifold wisedom will glorifie himself as he pleaseth, but ever in a way sufficient to manifest his divine power; for there are heer moe loaves, and fewer people, and fewer fragments; then when by five loaves five thousand were fed, but one basket proveth the miracle as well as a hundreth, and the fewer the ordinar meanes be, he will shew his power the more.

CHAPTER XV.

The Pharisees with the Sadduces do tempt Christ, to vers. 6. Our Lord warneth his Disciples to beware of their doctrine, to vers. 13. And hacing setted them in the belief of his Godhead and office, to vers. 21. Hee guardeth them against his own suffering, and theirs also, least they should afterward stumble at the crosse.

Vers. 1. THe Pharisees also with the Sadduces, came, and tempting, desired him that he would shew them a sign from heaven.

IN these wicked means tempting of Christ: learn, 1. That our Lord did suffer much contradiction and temptation by wicked Sectaries; heer diverse, and moe at one time, come against him. 2. Satans children, how opposite soever one to another, can agree to oppose CHRIST; for, the *Pharisees and Sadducees* heer do joine against Christ, though they were otherwise adversars, one to another. The Pharisees maintaining the resurrection of the body, and the immortality of the soul; The Sadduces denying both. 3. Such as make shew that they would beleeve, if such and such signes, or not promised conditions, were granted unto them, are both lying hypocrites and tempters of GOD also, in prescribing new meanes of believing, when GOD hath given sufficient already; Therefore it is said, *They came tempting him, in desiring a signe.*

Vers. 2. He answered and said unto them, When it is evening, ye say, It will be fair weather: for the skie is red.

3. And in the morning, It will be foul weather to day: for the skie is red and lowring. O ye hypocrites, ye can discern the face of the skie, but can ye not discern the signes of the times?

4. A wicked and adulterous generation seeketh after a signe: and there shall no signe be given unto it but the signe of the prophet Jonas. And he left them, and departed.

Because Christs doctrine and miracles did prove that the Messiah was come, and the time of the Kingdome of Grace; Therefore he reproveth them, for not discerning the times. *Doct.* 1. The LORD hath made the offer of the meanes of Grace a signe of the time of Grace: as well as he hath made the signes of the sky of fair or foul weather approaching; Therefore are they worthy to be blamed, who do not observe the times; for, *Can ye not discern the signes of the times?* saith Christ. 2. Hypocrites and men in nature, are able to discern of naturall things, but not of spirituall: Thus Christ taxed the Pharisees, saying, *Ye can discern the face of the sky*, but not the time of Grace. 3. Such as set not their heart on God revealed in Christ, are none of the true Church nor spouse of Christ, but are wicked adulterers; Therefore Christ calleth these Pharisees and Sadducees, *Adulterous generation.* 4. Christs enemies shall get no satisfaction in signes, such as they prescribe to help them to discerne Christ by in his Doctrine and Operations; but shall be suffered to go on in opposition, till they have vented their malice to the full, and then shall they know by Christs victory over them, and over death it self, and over all his enemies, that Christ is indeed the true Messias, for saith Christ, *No signe shall be given them, but the signe of the Prophet Jonas*, who after three dayes arose as it were out of the grave. 5. Hypocrets, and such as tempt God, shall be left unto themselves; as heer, *Christ left them, and departed.*

Vers. 5. And when his disciples were come to the other side, they had forgotten to take bread.

This forgetting to take bread, is told us, partly; That we may know how our LORDS train was maintained: to wit, As souldiers they carried their bread with them, and to shew us, that our LORD had a care that his followers should not be burdensome to any: But in speciall it is spoken of, To clear the occasion of the Disciples mistaking of the speech of Christ, hereafter set down, to be a warning of his Disciples to beware of corrupt doctrine, under comparison of leaven.

Verſ. 6. Then Ieſus ſaid unto them, Take heed and beware of the leaven of the Phariſees, and of the Sadducees.

Under the ſimilitude of leaven, Chriſt bids his Diſciples bewar to be infected by the corrupt doctrine of theſe ſectaries. *Doct.* 1. Falſe doctrine is like leaven, for it infects the lump ſecretly and totally; Therefor, *Beware of leaven*, ſayeth he. 2. The doctrine of juſtification by works profeſſed by the Phariſees, and the doctrine of the Sadducees denying the reſurrection of the body, and the immortality of the ſoul, are both poiſonable leaven; Therefor, *Bewar of the leaven of the Phariſees and Sadducees*, ſayeth he, putting both theſe ſects in alike condition of infection.

Verſ. 7. And they reaſoned among themſelves, ſaying, It is becauſe we have taken no bread.

The Diſciples imagine that CHRIST was ſpeaking of bodily leaven. *Doct.* Readily are our Lords words miſtaken, even by Diſciples, and upon a miſtake wrong concluſions are drawn, and ſo the intent of Chriſts words is loſt; for, *Becauſe we have no bread*, is this admonition given ſay the Diſciples.

Verſ. 8. Which when Ieſus perceived, he ſaid unto them, O ye of little faith, why reaſon ye among your ſelves, becauſe ye have brought no bread?

9. Do ye not yet underſtand, neither remember the five loaves of the five thouſand, and how many baskets ye took up?

10. Neither the ſeven loaves of the foure thouſand, and how many baſkets ye took up?

11. How is it that ye do not underſtand, that I ſpake it not to you concerning bread that you ſhould beware of the leaven of the Phariſees and of the Sadduces?

12. Then underſtood they how that he bad them not beware of the leaven of bread: but of the doctrine of the Phariſees, and of the Sadduces.

Chriſt is offended that they ſhould be ſo carefull of bread, and imagine that himſelf was anxious about bread alſo, ſeeing they had experience lately of his power to provide bread at his pleaſure. *Doct.* 1. Our Lord will not change his ſpeech for our miſtaking, but rather reprove our dulnes, and then help to a right underſtanding, as heer he doth, ſaying, *Why do ye reaſon thus?* 2. CHRIST will make it a matter of reproof, if hee ſee his Diſciples anxious about any thing in this world, as heer for this, *Becauſe they had brought no bread.* 3. Not to profite in Faith, is the matter of greateſt controverſie between Chriſt and his followers; as heer, *O ye of little faith.* 4. The right uſe of Chriſts works, in ſpeciall of his miraculous feeding many with a little food, is to aſſure us of CHRISTS power to provide bread for his ſervants, and that they need not to be anxious about that matter; Therefore ſayeth he, *Remember the miracle of the loaves.* 5. The Lords reproof is a meane of rectifying our underſtanding, for after the reproof, then *they underſtood* that he meaned by leaven, *The corrupt doctrine of the Phariſees.*

Verſ. 13. When Jeſus came into the coaſts of Ceſarea Philippi, he asked his diſciples, ſaying, Whom do men ſay that I, the Son of man, am?

14. And they ſaid, Some ſay that thou art John the Baptiſt, ſome Elias, and others Jeremias, or one of the prophets.

15. He saith unto them, But whom say ye that I am?

CHRIST is about to clear and confirme his disciples in the knowledge of himself, and maketh way for this, by questions: Hence learn, 1. That it is expedient for Pastors to examine the knowledge of their flock, as Christ heer asked his disciples. 2. It is no new thing to see diversity of judgement concerning Christ, and the matters of his Kingdome; for there were in Christs dayes diverse opinions of men about him, even among them, who were not his opposite enemies; for, *Some said he was John Baptist*, &c. 3. Of such as have most meanes of the knowledge of CHRIST, most is to be expected, and if CHRISTS Disciples have a right estimation of him, the lesse matter what others have, but cheefly it is necessar that such as are to preach Christ, know him rightly; Therefor saith CHRIST, *But whom say ye that I am?*

Vers. 16. And Simon Peter answered and said, Thou art Christ the Son of the living God.

From Peters answer: Learn, 1. That the Apostles knew CHRIST to be very GOD and very man in one person; for Peter saith, *Thou art that CHRIST, i. e.* The promised CHRIST. 2. The vail of his humane nature and infirmities, did not keep the eye of their faith from seeing him to be one in substance with the living God; for, *Thou art Christ, the Son of the living GOD*, say they.

Vers. 17. And Jesus answered and said unto him, Blessed art thou Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

18. And I say also unto thee, that thou art Peter, and upon this rock I will build my Church: and the gates of hell shall not prevail against it.

CHRIST commendeth this confession of Peter, as a saving trueth revealed from Heaven, whereupon in despite of Satan, he would settle his Kirk, and rule the same by the ministry of his servants, and would ratify in Heaven their service done upon Earth. *Doct.* 1. It is very acceptable and pleasant unto CHRIST, that his Disciples do profite in knowledge and grace; Therefor saith he, *Blessed art thou.* 2. None get saving knowledge of Christs person and offices, but by speciall revelation from GOD; for, *Flesh and blood hath not revealed it*, saith he. 3. Such as know Christ rightly are truely blessed; for this cause he saith, *Blessed art* THOU. 4. Such as bear testimony unto Christ, he will bear testimony for them, and will give them a new name, as heer he pronounceth *Peter*, A lively Stone, builded on a sure Rock and that by way of confirmation of the name, which he had given unto him at his first calling, saying, *Thou art Peter*, or a stone. 5. The trueth that JESUS CHRIST is the promised Messiah, very GOD and very Man in one person, the anointed Saviour of the world, is, The main Ground-stone whereupon the faith of all Beleevers is founded, as upon a rock; for, *Upon this rock I will build*, saith he. 6. All the power and policie of the devil, and his instruments shall not be able to overturn, this trueth, nor the LORDS building of his Kirk upon it, nor the work of GODS grace in any member of the Church, which is builded on this trueth; for so he promiseth in a speach borrowed from the manner of these times when the Judges sat at the Port and gave judgement; And so what wisdome or power was in the town, was in the gates thereof, *The gates of hell shall not prevail against it*, sayeth he. 7. The Church properly belongeth to Christ as his own peculiar; neither pope, nor King, nor Parliament, nor any one or moe in Heaven or earth, may subject the Church unto themselves, as it is the Churchs; for CHRIST hath reserved the Church for himself, and hath appropriat this incorpora-

Incorporation, as such, unto himself alone, and called the Church his own proper; saying, I *will build* MY *Church*. 8. Howsoever there be many particular Churches distinguished one from another, yet must they all indevour for an unity among themselves, that they may be one Church with, and to Christ, and among themselves, keeping the unity of faith in Christ, and unity of subjection to all his ordinances in the bond of peace among themselves; for Christ hath called them one, and appointed them to be one, saying, I *will build my* CHURCH, in the singular number. 9. Whatsoever externall defence, comfort, cherishing, and assistance unto the Church be required of the Magistrat, for the service of Christ, yet all the meanes of edification of the Church, and all the administration of the meanes of the internall building of the Church, Christ reserveth unto himself, to be done by his own meanes, and his own chosen instruments, for this work he taketh unto himself, saying, I WILL BUILD *my Church*.

Vers. 19. **And I will give unto thee the keyes of the kingdom of heaven, and whatsoever thou shalt binde on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven.**

In this promise made to Peter, in name of the Apostles and their Successors in the Pastorall charge, in whose name he did speak: learn, 1. Christs Church visible & his Kingdome, even on this earth, not a earthly Kingdome, but a spirituall and heavenly Kingdome, wherein he as King of heaven, in heavenly things, doth reigne; therefore he calleth the Church visible, *The Kingdome of Heaven*. 2. This Kingdome or Church hath keyes to let in, and keep in Subjects; to cast out, and hold out rebels, by Doctrine and Discipline, and is not left without Ordinances and Order, for the preservation and inlargement of it selfe; for, *I will give* KEYES, saith he. 3. The Ministeriall power of thir keyes is promised to the Ministers of this Kingdom, that is, the Apostles, and their Successors in the Pastorall charge, in whose name Peter did speak unto CHRIST, and in whose name he is spoken unto by CHRIST; for he saith, *I will give to thee*. 4. Such as have the office of administration of the keyes, have their authority in that office only from CHRIST, in whose Name the keyes are to be used, for Hee only is the Giver of the keyes; for it is said, I *will give thee the keyes*. 5. What the LORDS Ministers do, by vertue of their office, in admitting unto the fellowship of GOD and his Saints, or excluding from the same: in binding unto judgement, and loosing from judgement in Christs Name, according to their commission, it is ratified by GOD in Heaven, as done by his warrand: for it is promised, *Whatsoever yee shall binde on earth or louse, shall be so in Heaven*.

Vers. 20. **Then charged he his disciples that they should tell no man that he was Jesus the Christ.**

This mistery he commandeth them to keep to themselves, till he should give further order. Hence learn, CHRIST hath his own fit times when he will reveal his own mysteries, Therefore he *Charged them that they should tell no man, that he was Jesus the Christ*; for, If they had knowne, they would not have crucified the LORD of Glory: He will not have his Death hindered by the untymous proclamation of his Truth.

Vers. 21. **From that time forth began Jesus to shew to his disciples, how that he most go into Jerusalem, and suffer many things of the elders, and chief priests, and Scribes, and be killed, and be raised again the third day.**

The Disciples being now instructed about the person and office of Christ, he foretelleth his suffering, death and resurrection, to acquaint them with the crosse, and to

 to prevent

to preveen their ſtumbling at his ſufferings. Hence learn, 1. Our LORD was not ignorant what he was to ſuffer ere it came, nor ignorant of the outgate appointed for him, how hee ſhould bee killed and raiſed again. 2. Who ſo would look rightly on CHRISTS ſufferings, muſt alſo look unto his outgate, and victory over the ſame; he muſt look on his raiſing, as well as his killing; for hee telleth them, Hee muſt bee KILLED, *and* RAISED *the third day.*

Verſ. 22. **Then Peter took him and began to rebuke him, ſaying, Be it far from thee, Lord: this ſhall not be unto thee.**

Peter out of his carnall wiſdome raſhly forbiddeth Chriſt to ſuffer himſelf to be ſo uſed. Hence learn, That if the croſſe be looked unto, without looking to the Appointer of it, the uſe, end, and outgate of it, men will never conſent, that either they, or ſuch as they love ſhould bear it; therefore ſaith Peter, *Far be it from thee, Lord.* 2. Naturall wit is very confident and preſumptuous to judge of GODS matters; for Peter leaning unto it, dare take upon him to rebuke Chriſt. 3. Yea, if a man lean unto, and follow his own naturall wit and affection, he may be led to oppoſe GOD, and the work of his own Salvation; for, This *ſhall not be unto thee,* LORD, ſayeth Peter.

Verſ. 23. **But he turned and ſaid unto Peter, Get thee behinde me Satan, thou art an offence unto me: for thou ſavoureſt not the things that be of God, but thoſe that be of men.**

In Chriſts reproof given to Peter, learn 1. Our Lord ſo loved to work out our redemption, that he could not endure to bee any way hindered; therefore ſaith Hee, *Get thee behind me.* 2. What Satan can not do immediatly, he will aſſay to do it by inſtruments, Chriſt findeth him out heer, ſaying, *Get thee behinde me Satan.* 3. Naturally a man ſavoureth not things ſpirituall, neither knoweth them, nor loveth them, if they be told him; Therefor ſayeth he, *Thou ſavoureſt not the things of GOD.* 4. Wee ſhould in temptations bewar of Satan, as our party, whoever be the inſtrument, and the more impudently we be tempted unto ſin, we ſhould the more ſtoutly, and peremptorly reſiſt it, as Chriſt did; ſaying, *Get thee behind me Satan.* 5. After a man hath been much lifted up in conſolation, hee may readily miſcary, and fall in ſome offence, as Peters caſe is heer, compared with *verſ.* 16. 6. A man may be a ſtumbling block unto others, albeit he do not intend it; for to Peter it is ſaid, *Thou art an offence.* 7. Apparent good counſell from a carnall friend, may readily carrie ſome temptation in the boſome of it, as Peters counſell heer doth; and ſin will ſerve Satans turn, whereever he finde it, whether in the Godly or wicked, for Peters corruption heer is Satans inſtrument fit enough for the time.

Verſ. 24. **Then ſaid Jeſus unto his diſciples, If any man will come after me, let him deny himſelf, and take up his croſſe, and follow me.**

Heerupon our LORD takes occaſion to teach all his followers a neceſſitie of bearing the croſſe: Hence learn, 1. That Chriſt knew that he was to be crucified, and reſolved to ſuffer the ſhameſull death of the croſſe, before it came; Therefore cals he his ſervants ſuffering for him, by The Name of the *Croſſe*, that he might teach them, not to be aſhamed of his manner of death, when it ſhould come. 2. Chriſts followers muſt reſolve to be diſclaimed of him, as none of his followers, except they will reſolve to bear his croſſe; Therefore ſaith he, *If any man will follow me, let him take up his croſſe.* 3. Love to a mans own life, eſtimation of his wit, and worth; in a word, A *mans own*

ſelf

ſelf, is a Bundle of all ſort of Idols, which we muſt either renounce and be content to have them mortified, or elſe we cannot follow Chriſt; Therefore ſaith he, *Let him deny himſelf.* 4. This ſelf denyall the Lord hath appointed to be helped forward By *a croſſe*, which GOD will not leave to our choiſe, but will fit it for every man, and lay it before him, or upon him, and will have every man humbly to ſtoup, and ſubmit, and take it on, and bear it out conſtantly, ſo long as the Lord thinks fit to let it ly; for, *Let him*, ſaith he, *deny himſelf, and take up his croſſe.* 5. This croſſe muſt not make a man forſake to follow Chriſt, but rather the man under the croſſe muſt draw the more near unto Chriſt, and follow him, that he may be helped to bear his croſſe, and ſo attain to Self denyal more and more; Therefore he ſaith, *Take up and follow me.* 6. As the croſſe doth force a man to deny himſelf, for it faileth not to take from him, and to lay upon him what he would not, ſo ſelf denyall boweth the back to take up and bear the croſſe kindly; Therefore ſaith he, *Let him deny himſelf, and take up his croſſe.*

Verſ. 25. **For whoſoever will ſave his life, ſhall loſe it, and whoſoever will loſe his life for my ſake, ſhall finde it.**

The reaſons to move us ſo to do, are ſeven. The firſt reaſon is, The eſchewing of the croſſe to ſave your life, is the very way to loſe your life, Therefore reſolve to bear the croſſe; for, *Whoſoever will ſave his life*, ſaith hee, *ſhall loſe it.* A ſecond reaſon, To reſolve to loſe the life for my ſake, is the way to keep it: Therefore reſolve to bear the croſſe. Hence learn 1. That the love of this temporall life maketh men deny CHRIST: therefore is it, that Chriſt will have a man reſolving about his life. 2. Whoſoever will ſave his life, by denying CHRIST, is a great fool; for hee loſeth that eternally which he ſeeketh, by eſchewing of CHRISTS croſſe, to ſave for a time; for, *Whoſoever will ſave his life*, ſaith he, *ſhall loſe it.* 3. To lay our reckoning to loſe life and all, rather than deny Chriſt, or any point of his Truth, is our greateſt wiſdome: He who maketh leaſt account of his life, and of all things belonging thereto, in compariſon of ſerving and confeſſing Chriſt, is a wiſe man, for he gaineth for ever in effect that which he hazards temporally for Chriſt; for, *Whoſoever*, ſaith hee, *will loſe his life for my ſake, ſhall finde it.*

Verſ. 26. **For what is a man profited, if he ſhall gain the whole world, and loſe his own ſoul? or what ſhall a man give in exchange for his ſoul?**

A third reaſon, is, He that refuſeth to bear my croſſe in hope to gain thereby, ſhall be diſappointed, for he ſhall loſe his own ſoul, and ſo can gain nothing, though he ſeem to gain a world, therefor reſolve to bear my croſſe. *Doct.* 1. When the cauſe of Chriſt cannot be maintained without the croſſe be born, and hope is offred of wordly gain alſo; if a man ſhall fall off from Chriſts cauſe, it is a ſore temptation, as Chriſts queſtion in anſwering of it doth import, *What is a man profited* in this caſe? ſaith he. 2. He that in fear to loſe, or in hope to gain ſome earthly thing, refuſeth to maintaine Chriſts cauſe, ſhall loſe more then he can gain, were it a kingdome; for, *He loſeth his ſoul*, and *what profite hath he, if he gain the whole world, and loſe his own ſoul?* A fourth reaſon, Nothing in this earth can redeem a mans ſoul, when he hath ſhed from me, for fear of the croſſe, or hope of gain, therefor reſolve to bear my croſſe, rather then deny me. *Doct.* 1. There is no ranſome of a mans ſoul beſide CHRIST, if a man deny him; for, *What ſhall a man give in exchange for his ſoul?* 2. It is a ſpeciall mean to ſtrengthen us againſt the fear of the croſſe for CHRISTS cauſe, to forſee our irreparable loſe, if we deny him, and to ſay with our ſelves, *What ſhall a man give in exchange for his ſoul?*

Verſ. 27.

Verſ. 27. **For the Son of man ſhall come in the glory of his Father, with his angels, and then he ſhall reward every man according to his works.**

A fifth reaſon, Though I may ſeem mean and abaſed, in that my followers are put to bear my croſſe, yet I will be found the glorious Son of God, worthy to be ſuffered for, Therefor let no man think ſhame of my croſſe, *The Son of man*, ſayeth he, *ſhall come in the glory of the Father*. The ſixth reaſon, The fruit of bearing my croſſe, or refuſing of it, in all be ſeen at the day of judgement, when I ſhall be Judge, and ſhall reward the backſlider with deſerved judgement, and ſhall crown the grace of ſuffering for me, with the reward of life, *He ſhall reward every man*, ſayeth he, *according to his works*: Hence learn, 1. That Chriſts incarnation neither ſhould, nor ſhall derogat any thing from the glory of his God-head; for, *The Son of Man ſhall come in the glory of* HIS FATHER. 2. The Son of Man, and the Son of God is only one perſon; for it is ſaid, The *Son of man* ſhall come in *his Fathers glory*. 3. The fruit of every mans works, whether good or ill, ſhall be found at the ſecond coming of our Lord: for, Then he ſhall *reward every man according to his works*.

Verſ. 28. **Verily I ſay unto you, There be ſome ſtanding heer, which ſhall not taſte of death, till they ſee the Son of Man comming in his Kingdome.**

The ſeventh and laſt motive, is, I do promiſe a glance of the glory of my Kingdome, unto ſome of you my Hearers before I die, as much as may incourage you, and all others my followers to indure any croſſe for me: Therefore reſolve to bear the croſſe. Now ſome little glance of his glory he gave ſhortly after this, in the Tranſfiguration, but this was not the main matter, his coming in the power of his Kingdome, was then made more evident, when after his reſurrection he declared himſelf Lord and King, in erecting his Church with all her officers where he pleaſed, in ſubduing Jews and Gentiles unto himſelf, by the power of his Word and Spirit, in ſeparating his Church and his People from the world, without the Church. This Kingly Power was ſeen moſt evidently by ſuch of the Apoſtles as lived longeſt; and this his coming in the power of the Goſpel, is a pawn and evidence of his future coming to judgement, in the glory of his Father. Hence learn, 1. Whoſoever get a right ſight of the glory of Chriſts power, in converting ſouls, in erecting his Church, with all his ordinances therein, and governing of it, will not refuſe to bear his croſſe; for, To incourage the Diſciples to bear the croſſe, this promiſe heer is made. 2. Chriſts Power and Grace manifeſted by converſion of ſouls, and erecting of the Church in the Apoſtles dayes, is a demonſtration of Chriſts Kingly Power, and an evidence of his coming unto judgement; for, *Some* (ſaith hee) *heer ſtanding, ſhall not taſte of death, till they ſee the Son of man coming in his kingdome.*

CHAPTER XVII.

After Chriſts tranſfiguration, to verſ. 14. *He healeth the lunatick, to* verſ. 22. *foretelleth his own paſſion, and payeth tribute.*

Verſ. 1. **AND after ſix dayes, Jeſus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,**

Howſoever

HOwsoever the last verse of the former Chapter is not altogether fulfilled in this transfiguration of Christ, yet it is some ansles of performance of the promise there made: for by this glance of Christs glory, they had evidence how glorious he should be, in the more full manifestation of his Kingly Power and Majesty: He chooseth witnesses, not all, but some, and these in a sufficient number, *three*; the same whom he was to make witnesses of his agony in the Garden thereafter, *Peter, James, and John*: and these he takes apart into an high mountain: that being separat, and set above distractions, they might attend the vision, without interruption. *Doct.* 1. Our LORD will not use all his servants alike familiarly; but some, such as he pleaseth, he will make in some cases more intimat, for heer he chooseth only three, to see his glorious transfiguration. 2. Such as he minds to acquaint most with his sufferings, he will readily acquaint most with his glory, for their encouragement and preparation, for these three are they who are made witnesses hereafter of his agony in the Garden; *Peter, James, and John.*

Vers. 2. **And was transfigured before them, and his face did shine as the sun, and his raiment was white as the light.**

In the transfiguration the LORDS glory appeareth in three things. The first is, the alteration of the naturall obscurity of his flesh, into a glorious shining brightnes, flowing from the indwelling of the God-head in him; in so far, that the darknes of his raiment is swallowed up in this light, springing through the same, so as it made his *raiment appear white as light.* Hence learn, Where the Lord pleaseth to let forth his glory, it is able to beautifie our earthly and obscure bodies, as this transfiguration, far transcending Moses his face shining, giveth evidence. 2. Glorification taketh not away the substance, nor naturall properties of the body, for heer is a glorious transfiguration, but no abolition of the substance of CHRISTS body.

Vers. 3. **And behold, there appeared unto them Moses and Elias talking with him.**

The second point of Christs glory, is the apparition of Moses and Elias, whether in their own proper bodies, resumed for a time, or in bodies formed for the present purpose, to be laid down again as garments, it is not materiall to inquire; for either this, or that was alike easie to the Lord: and presuppose their bodies had been raised, and laid down again in dust, yet whereinsoever Moses and Elias could be serviceable to their Redeemer; glory, it was not their trouble nor lose, but their advantage: The main matter which we have to learn, is, 1. That Moses and Elias, and so all the prophets are Christs servants and witnesses unto him, all of them agreeing in one with him. 2. That the dead in the LORD are not perished, but live with GOD in Heaven; for, Moses and Elias are seen heer keeped to the fore.

Vers. 4. **Then answered Peter, and said unto Jesus, Lord, it is good for us to be heer: if thou wilt, let us make heer three tabernacles; one for thee, and one for Moses, and one for Elias.**

The effect of this glorious vision ravitheth so the hearts of the three Apostles, that they could have taken this estate for heaven: Hence learn, 1. How joyfull the sight of glorified Persons shall be. 2. The sight of the least part of the glory in heaven, so ravisheth the soul, that it forgetteth all that is on the earth, and is so satisfactorie, that a soul could rest on the least degree thereof, as in a heaven; for, *It is good to bee heer*, saith Peter. 3. It is our nature, if it be well with our selves, not to care for others, little minde-

minde had the Apoſtles what need others had of their ſervice, when they could have ſtay'd ſtill on the mount.

Verſ. 5. While he yet ſpake, behold, a bright cloud overſhadowed them, and behold, a voice out of the cloud, which ſaid, This is my beloved ſon, in whom I am well pleaſed, hear ye him.

The third point of CHRISTS glorification, is, the teſtimonie of the Father concerning his Son Jeſus, which Peter could never forget again. 2 *Peter* 1. 17. Firſt, they ſee a bright cloud, then they hear a voice out of the Cloud (for we are not able to behold him as he is, and muſt not pry into his glory, which is unſearchable, but muſt take heed unto what he revealed by the ear: a Voice, or his Word muſt reveal GOD unto us) and that which is heer revealed concerning Chriſt, is, 1. That the Man Chriſt is true GOD, the Son of GOD, one in ſubſtance with the Father; for, *This is my Son*, ſaith the Father. 2. That as he is Incarnat, going about the work of Redemption, and preſenting himſelf Mediator for us, to ſatisfie God in all things about us, he is *Beloved*, accepted, approven as ſatisfactory, and reſted upon for our behove, *In whom I am well pleaſed*, ſaith the Father. 3. That we are to take him for our Teacher and Commander, to believe and obey *Him*; for the Father hath ſaid to us all, *Hear Him.*

Verſ. 6. And when the diſciples heard it, they fell on their face, and were ſore afraid.

This Voice was ſo full of Majeſty, proceeding from the excellent Glory, that the diſciples fell down. *Doct.* 1. When the God-head of the Father, or of CHRIST is manifeſted, who can ſtand before his Majeſty? No wonder *they fell on their face*, the preſence of the LORD in this life, even in mercy revealed, is very fearfull; for it is ſaid, *They were ſore afraid*, ſuch is his Glory, and our weakneſſe.

Verſ. 7. And Jeſus came and touched them, and ſaid, Ariſe, and be not afraid.

Thus lay the Apoſtles as dead men till Chriſt came, and put ſtrength and comfort in them. *Doct.* It is Chriſt by whom we are lift up when we fall, and confirmed againſt our feares, for the diſciples did not ſtir, till he touched them, and ſaid, *Be not afraid.*

Vrſ. 8. And when they had lift up their eyes, they ſaw noman, ſave Jeſus only.

That we may know that the voice ſpoke of Jeſus, and concerned him alone, he alone is left with the diſciples, and now the viſion is removed, when the intent of it is obtained. *Doct.* The Lord meaſureth the meanes of manifeſting himſelf, as he ſeeth fit for our good; for, *When they lifted up their eyes, they ſaw none but Jeſus only*,

Verſ. 9. And as they come down from the mountain, Jeſus charged them, ſaying, Tell the viſion to no man, untill the Son of man be riſen again from the dead.

The diſcharging of the diſciples to ſhew the viſion, untill the reſurrection, teacheth us, That the Lord hath his own Set-time, when he will make uſe of what hee revealeth to his ſervants, and will bring forth every truth in its own time, when it may be moſt uſefull; Therefore ſaith he, *Tell no man, till the Son of man be riſen from the dead.*

Verſ. 10. And his diſciples asked him, ſaying, Why then ſay the Scribes that Elias muſt firſt come?

Upon

Upon the departure of Elias, and the discharge of revealing the vision, the three Disciples do move a question, about the Prophesie of the coming of Elias, which these Disciples do think to be now accomplished; and that, by his staying still, it might have appeared to the world to be accomplished: But Christ sheweth that that Prophesie was accomplished another way, in John Baptist. *Doct.* 1. What doubts do arise unto us about Scripture, among other means, let us by prayer crave solution of them through Christ, as the Disciples heer, *Asked him about Elias.* 2. The adversars of Christ are ready to blindfold themselves, and others also, by mistaking Scriptures, like these Scribes, who will not acknowledge Christ to be come, *Till Elias come*, to wit, in their way.

Vers. 11. And Jesus answered and said unto them, Elias truely shall first come, and restore all things:

12. But I say unto you, that Elias is already come, and they knew him not, but have done unto him whatsoever they listed: likewise shall also the Son of man suffer of them.

Our Lord did answer, that indeed the Scripture must be accomplished, and not a letter fail; for, *Elias*, saith he, *truely shall first come*, and that when John Baptist came, this Scripture concerning the coming of Elias was fulfilled, because when John Baptist came in the Spirit, and power of Elias, Elias in a manner was revieved; for, as Elias set himself to the reformation of Religion, when all was wrong in his time; So John Baptist, when the whole frame of Religion was marred, by the corruption of the Jewish Doctors, did renew the Doctrine and Worship again. *Doct.* 1. The fulfilling of the Scriptures may readily be mistaken of men; for, when that which was foretold is done before their eyes, they will not see it; for, *Now Elias is come, and they knew him not.* 2. The world in stead of receiving Gods Messengers, as becometh, are ready to abuse them, as they please; Therefore saith he, *They have done to him what they listed.* 3. As men do deal with Christs Servants, so would they deal with Christs self, if they were able, and could get occasion; for, *Likewise shall also the Son of man suffer of them*, saith Christ.

Vers. 13. Then the disciples understood that he spake unto them of John the Baptist.

By this speach the Apostles take satisfaction, and stumble no more at this doubt. *Doct.* 1. Albeit our Lord do not answer mens doubts and questions in so many Letters and Syllabs, yet he will make his own Disciples understand the solution of their questions, and what is his meaning: His inquisitive Schollers shall be taught what is needfull for them to know, as heer Christs speach doth satisfie his Disciples; for it is said, *Then they understood*, &c.

Vers. 14. And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying,

15. Lord, have mercy on my son, for he is lunatick, and sore vexed: for oft times he falleth into the fire, and oft into the water.

16. And I brought him to thy disciples, and they could not cure him.

Concerning the healing of the lunatick: Learn, 1. It is a fit time for the Lord to shew his power most, when he may have manyest witnesses and most glory in his working; as heer, he trusteth the healing of the Lunatick, with his *coming to the multitude.* 2.

The ſoul which believeth in Chriſt, as it findeth its need preſſing, ſo will it go ſpeedily to Chriſt, ſo will it humbly and earneſtly ſeek help of him, as the Lunatick's father doth. 3. The miſery of a ſoul left unto Satan, is great: who out of malice, if he can, will vex the man who is in his power; as, *The poor child was vexed in fire and water.* 4. Chriſt doth reſerve ſome benefites to be conferred immediately by himſelf, and in this caſe ſecond Means and Inſtruments (although they bee employed) do fail; as heer it falleth out, *I brought him to thy Diſciples, but they could not heal him*, ſayeth the childes Father.

Verſ. 17. Then Jeſus anſwered and ſaid, O faithleſſe and perverſe generation, how long ſhall I be with you? how long ſhall I ſuffer you? bring him hither to me.

This ſharp rebuking both of the misbelieving Jews, and alſo of the Apoſtles, for depriving themſelves of the uſe of the gift of miracles by their unbelief, teacheth, 1. That nothing grieveth our LORD more then peoples misbelief, for this obſtructeth all the bleſſings which are appointed to come by faith: Therefore hee upbraideth the multitude, and his Diſciples among the reſt, with this ſharp rebuke, *O faithleſs generation.* 2. The longer that Chriſt have offered himſelf to a people or perſon, and the more patience he hath ſhown toward them, the more he is provoked by their misbelief to reject them, and depart from them; therefore ſaith he, *How long ſhall I be with you? How long ſhall I ſuffer you?* 3. Hee is not ſo angry, as any paſſion can move him to forget to be merciſull to the miſerable; for incontinent hee ſayeth of the poor Boy, *Bring him hither unto mee.*

Verſ. 18. And Jeſus rebuked the devil, and he departed out of him: and the childe was cured from that very houre.

At a word our LORD delivereth this diſtreſſed Soul. *Doct.* 1. How ſtrong ſoever, and how long ſoever Satans poſſeſſion be in a ſoul, Chriſt can caſt him out quickly; as heer, *Jeſus rebuked the devil.* 2. Chriſt is a perfite Phyſician, he can ſo caſt out Satan, and remove a plague, that the party afflicted ſhall be no more moleſted, as heer, *The devil departed out of him, and the child was cured from that very hour.*

Verſ. 19. Then came the diſciples to Jeſus apart, and ſaid, Why could not we caſt him out?

The Diſciples are aſhamed, and *privily* do aſk the cauſe of their ill ſucceſſe. *Doct.* 1. It is reaſonable that wee be aſhamed of our misbeſſef, as the Diſciples were when they came to Chriſt, in *the houſe privately*, and apart. 2. Chaſtiſements are then beſt made uſe of, when they ſend men to ſearch the ſins which have drawn them on; as heer, *Why could not we caſt him out?* ſay they.

Verſ. 20. And Jeſus ſaid unto them, Becauſe of your unbeleef: for verily I ſay unto you, if ye have faith as a grain of muſtard-ſeed, ye ſhall ſay unto this mountain, Remove hence to yonder place, and it ſhall remove, and nothing ſhall be unpoſſible unto you.

From Chriſts anſwer learn 1. That Unbelief may be lurking, till it bee brought forth in evill, and not being obſerved timeouſly by our ſelves, nor repented of in ſecret, may be brought forth before others, to our ſhame openly, and ſo we chaſtiſed for it; as the Diſciples were, to whom Chriſt anſwereth, *Becauſe of your unbelief.* 2. Unbelief, and other unrepented ſins, may mar the exerciſe of moſt excellent gifts;

for

for the Apoſtles could not cure this Child, *Becauſe of their unbelief.* 3. The leaſt meaſure of the faith of miracles being put to work, upon the warrand of Gods Word, if it bee purged from unbelief, and from ſecure and carnall confidence, and bee put foorth in the own vigour, (as the leaſt grain of Muſtard-ſeed doth put foorth the ſharpnes, taſte, and ſmell of its own kinde) it is able to effectuat the greateſt works, and to overcome the greateſt difficulties; put the caſe they ſeemed as impoſſible as the removing of mountains; Therefore ſaith he, *If ye have faith,* &c. 4. The ſame may be ſaid of ſaving faith alſo, it being put to work upon the warrand of Gods Word, to mortifie ſome luſt, or to grow in ſome vertue, it ſhall be able to overcome all difficulties: The reaſon is, Becauſe nothing is impoſſible to God, who when hee palleth his Word unto the Believer, will not fail to performe what hee hath promiſed, whether it be in an extraordinar, or an ordinar way; for it is ſaid, *Nothing ſhall bee impoſſible to you.*

Verſ. 21. Howbeit this kinde goeth not out, but by prayer and faſting.

Chriſt giveth another reaſon, of their not being able to cure the Child. *Doct.* 1. There is a difference of the power of devils, and there are differences of the exerciſes of poor ſouls by them; for heer is a kinde moſt violent. 2. When we finde Satan ſtrong and violent, and not yeelding ground to us, when hee is oppoſed, or ſet upon by us, then muſt we ſet an edge on our faith by prayer, and an edge upon our prayer, by faſting, and ſeparation of our ſelves unto the exerciſe of prayer; for, *This kinde is not caſt out, but by prayer and faſting,* ſaith he.

Verſ. 22. And while they abode in Galilee, Jeſus ſaid unto them, The Son of man ſhall be betrayed into the hands of men.

23. And they ſhall kill him, and the third day he ſhall be raiſed again: and they were exceeding ſorie.

There is another warning of the Diſciples, concerning the croſſe and ſufferings of our Lord, and of his reſurrection. Hence learn, 1. That there is need to guard well againſt the ſcandall of the croſſe of Chriſt, before the croſſe come, leaſt we ſtumble when unexpected troubles ſhall follow Chriſts cauſe; therefore ſaid he, *The Son of man muſt be betrayed.* 2. The beſt guard againſt troubles, is, to look to Gods appointment, and foretelling of the croſſe, and to look to the reſurrection, and outgate promiſed; therefore Chriſt ſaith, *The third day he ſhall riſe again.* 3. Wee are inclined to bee more moved with the grief of the croſſe, then to bee comforted and encouraged by the glorious outgate of it; for, Now *They were exceeding ſory.*

Verſ. 24. And when they were come to Capernaum, they that received tribute-money, came to Peter, and ſaid, Doth not your maſter pay tribute?

25. He ſaith, Yes. And when he was come into the houſe, Jeſus prevented him, ſaying, What thinkeſt thou, Simon? of whom do the Kings of the earth take cuſtome or tribute? of their own children, or of ſtrangers?

26. Peter ſaith unto him, Of ſtrangers. Jeſus ſaith unto him, Then are the children free.

27. Notwithſtanding, leſt we ſhould offend them, go thou to the ſea, and caſt an hook, and take up the fiſh that firſt cometh up: and when thou

haſt opéned his mouth, thou ſhalt finde a peice of money, that take, and give unto them for me and thee.

In this hiſtory of CHRISTS paying tribute: Learn, 1. That tribute is due to Magiſtrats for their publict ſervice, this is imported in, *Doth your Maſter pay tribute?* 2. CHRIST is no unfriend unto Magiſtrats and Rulers, nor any wayes a hinderer of paying any thing due unto them: for Peter affirmeth that Chriſt payed ordinarly. 3. He will not exeem his Miniſters or Followers from the common civil ducties whereunto other Subjects are lyable: Therefor he ſaith to Peter, *What thinkeſt thou?* &c. 4. Chriſt by no ordinar courſe of Law was ſubject unto any power under Heaven: for as Kings ſons are naturally free from tribute, ſo is the Son of GOD naturally free alſo, for hee is the Heir and Owner of all things: for as every King and his native Children are naturally free from the burdens proper unto the Subject, ſo is GOD the Father, and his native Son CHRIST, coeternall with the Father, naturally free alſo from all things, which the creatures can impoſe upon him. What King is he, who will ſubject GODS Son unto him? Therefor CHRIST ſaid, That *Kings Children are free*, of all whom he was the chief. 5. Howſoever CHRIST was the rich Heir of Heaven and Earth, as of his own workmanſhip, yet for our cauſe he voluntarly ſubjected himſelf, and became poor, that he might make us rich, for he had no money to pay his tribute. 6. As in matters of civile loſſe, CHRIST did diſpenſe with his own right civile and ſubjected himſelf to pay tribute, which he was not bound to do, ſo muſt his ſervants do: And not only muſt they pay tribute, which is their due by civile obligation, but rather then they mar the Goſpel, and breed ſcandel, they muſt bear burdens, which civily they are not bound to bear. 7. Chriſt was never ſo far abaſed at any time, but the glory of his God-head might have been ſeen breaking forth in the mean time, or ſhortly after, leaſt his humiliation ſhould at any time prejudge his glory at our hands; as heer, at the time when he doth ſubject himſelf to pay tribute, at the ſame time he ſheweth himſelf LORD of all the creatures, who can make the moſt wilde of them, to come to his angle, and bring money with them in their mouth unto him; as heer he giveth evidence, in, *This fiſh which Peter catcheth.*

CHAPTER XVIII.

Our Lord diſchargeth prelacie among his Diſciples, to verſ. 7. *Commandeth to eſchew offences, to* verſ. 15. *And to remove them (when they ſhould fall out) by diſcipline and forgivenes mutuall.*

Verſ. 1. AT the ſame time came the Diſciples unto Jeſus, ſaying, Who is the greateſt in the kingdome of heaven?

THe Diſciples dreaming of a worldly kingdome of Chriſt, do ſtrive for ſtate among themſelves; Hence learn, 1. The ſeed of ambition and prelacie is old in Miniſters, and ground was found to foſter it in the unmortifyed corruptions of the Apoſtles; for heer they are diſputing, *Who is the greateſt in the kingdome?* 2. Neither Peter nor any other of the Apoſtles had ſupremacie, or majoritie of power over the reſt; for heer they ask Chriſt, *Who is the greateſt?* They did not acknowledge any one greater then another, but referred the determination of this unto Chriſt, who ſimply diſallowed the queſtion, as ſinfull.

Verſ. 2.

Verſ. 2. And Jeſus called a little childe unto him, and ſet him in the midſt of them,

3. And ſaid, Verily *I* ſay unto you, Except ye be converted, and become as little children, ye ſhall not enter into the kingdome of heaven.

This peſtilent and pernicious evil Chriſt diſchargeth, and diſwadeth them from it, by ſix reaſons. The firſt reaſon, which comprehendeth a doctrine in it, Except you ſtudy to be as far, as this little child is, from ſeeking of preheminence one over another, in the Church, or Kingdome of Heaven heer beneath, you ſhall not enter into the Kingdome of Heaven, which is above. 2. Learn, That the mortifying of ambition and renunciation of prelacie, and following of humility, is ſo hard a leſſon to bee learned, that there is need of teaching of it in an od way by the eye, als well as by the ear; therefor, *Is a young child ſet*, as a coppie of the leſſon, *before the Diſciples eyes*. 3. Howſoever Chriſt hath ordained ſundry degrees of office-bearers in his houſe, yet he will have no majority of power of any one over the reſt of that office, but will have men ſo far from affecting of it, as a young child is, who knoweth not what ſtriving for State doth mean; Therefor ſaith he, *Except ye become as children*. 4. If this wicked root ſet up the ſelf in a man, he muſt repent him of any motion toward it, and be converted; and if being convinced of the ſin, he ſhall not be converted, and repent of it, he ſhall not enter into the Kingdome of Heaven which is above; for ſo much ſaith our LORD heer to the Apoſtles, *Except ye be converted, and become as little children, ye ſhall not enter in Heaven*.

Verſ. 4. Whoſoever therefore ſhall humble himſelf as this little childe, the ſame is greateſt in the kingdome of heaven.

A ſecond reaſon, The man furtheſt from affectation of preheminence, is the man worthy of moſt eſtimation before men, therefore beware of looking toward prelaticall preheminence of one over another. 2. True Greatnes of Miniſters ſtand not in being one over another in majority of power, but in humility, and farnes from ſeeking a prelacie or preheminence over their brethren; for, *Whoſoever ſhall humble himſelf as this little child*, ſayeth he, *is the greateſt in the Kingdome of Heaven*.

Verſ. 5. And whoſo ſhall receive one ſuch little childe in my name, receiveth mee.

6. But whoſo ſhall offend one of theſe little ones, which beleeve in me, it were better for him that a milſtone were hanged about his neck, and that he were drowned in the depth of the ſea.

The third reaſon, I give authority unto every meſſenger of the Goſpel, even to the meaneſt and moſt averſe from this ſort of preheminence; that, *Whoſoever receiveth him, receiveth me*, &c. Therefor be content with this common honour, and ſeek not greatnes of one over another. The fourth reaſon, The miniſteriall authority is not augmented by prelaticall power erected among you, nor diminiſhed for want of it, therefor beware of prelacie; for I do give the authority of Ambaſſadours to the meaneſt whom I ſend, even to the moſt humble, ſo as, *Who ſo receiveth ſuch a one as my name, receiveth me*. This may content a moderat man. A fifth reaſon, Affectation of Majority over the brethren, is a ſtumbling block to little ones, who believe in me, Therefor bewar of it; for, *Who ſo ſhall offend any of theſe little ones*, &c. The ſixth reaſon, Is from the danger, if they do otherwayes, that it were better for a man to die a violent and ignominious death, then by affectation of prelacie, and deſpiſing the ſimplicity of a ſent Miniſter, to hinder the work

of the

of the Gospel in his hand, or the salvation of any believer, how mean soever he be, *Better* saith he, *that a milstone were hanged about his neck*, &c.

Vers. 7. Wo unto the world because of offences: for it must needs be that offences come: but wo to that man by whom the offence cometh.

Heer in generall he dischargeth laying of any stumbling block before others, whether by word or deed, or any other way, which may induce any man to sin, or may hinder him in the course of obedience of GOD: The reasons of the Discharge are seven, which are so many Doctrines. The 1. reason, Much wo, much sin and misery is to come upon the world by stumbling blocks cast before them: Therefore beware of offences; for, *Wo unto the world, because of offences.* The 2. reason, Greatest wo abideth the man by whom offence is given; *But wo to such a man by whom offences come:* Therefore, bewar of offences. *Doct.* 1. There is a necessitie of offences coming, or that stumbling blocks or inducements to sin, and meanes to turn men away from the right paths of the LORD, shall be laid in mens way, a necessity is, in regard of the inclination that mens corrupt natures have to be drawn, and to draw others unto sin: a necessity is, in regard of GODS decree, to permit such stumbling blocks for the tryall of some, and punishment of others; for, *Offences must come.* 2. Whatsoever mischief shall come, or may come by a stumbling block, shall be imputed unto him who giveth offence, or layeth a stumbling block in others way; for, *Wo to the man by whom the offence cometh.* 3. Neither the necessity of the coming of offences in GODS providence, nor the imputation of the mischief done unto the man, who giveth offence, shall excuse the party that taketh offence, or save him from wrath; for still this standeth, *Wo to the world, because of offences.*

Vers. 8. Wherefore if thine hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather then having two hands or two feet, to be cast into everlasting fire.

9. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather then having two eyes to be cast into hell fire.

A third reason, Whatsoever thing it be which is the cause of a sinfull fall to your self, or to your neighbour, were it as profitable or necessar, as your eye, or your foot, in your estimation, it is better to be deprived of it, then to sin, and so be cast in hell with it: Therefore bewar of giving offence. Hence learn, 1. That the cause of stumbling our selves, and moving others to stumble, is in our selves; to wit, some beloved lust, precious and profitable perhaps in our estimation, as our eye, or our hand, or our foot; Therefore saith he, *If thy hand, eye, or foot offend thee.* 2. Such beloved lusts must either be mortified and cut off, or else we cannot but perish: and therefore better these lusts bee abandoned and cut off, then they and wee should both perish; *Cut them off*, saith he, *better for thee*, &c.

Vers. 10. Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do alwayes behold the face of my Father which is in heaven.

A fourth reason, Despising any of these little ones, must be eschewed: therefore the laying of stumbling blocks must be eschewed; for not caring to offend them, is to despise

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them: Therefore saith he, *Take heed ye despise not one of these little ones.* The fifth reason, God esteems of the meanest of these little ones so much, that the good Angels, who dayly enjoy Gods glorious presence, are ministring Spirits appointed to attend them. Therefore do not despise them, by not caring to stumble or offend them. *Doct.* If we consider what price God and his holy Angels sets upon the meanest Christian, we would be loath to despise or offend them; for, *Their Angels behold GOD'S face.*

Vers. 11. For the Son of man is come to save that which was lost.

The sixth reason, I came to redeem the meanest of Beleevers, even such as count themselves lost: Therefore ye should not despise them, by not caring to offend them. *Doct.* The estimation and love that CHRIST hath of, and toward the meanest Christian, should move us to beware to offend or despise them; for, *The Son of man is come to save that which was lost.*

Vers. 12. How think yee? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13. And if so be that he finde it, verily I say unto you, he rejoiceth more of that sheep, then of the ninety and nine which went not astray.

14. Even so, it is not the will of your Father which is in heaven, that one of these little ones should perish.

The seventh reason, It is not the will of the Father that any the least Christian should perish, and therefore we should not despise them, or misregard their offence or stumbling, wherethrough they may perish: This is set down in the parable of a good Shepherd: the scope whereof is to shew, that as a good Shepherd regards every one of his sheep, and if they wander, will carefully seek to reclaime them, and save them; so doth GOD regard the meanest of his Elect, the meanest of Christians, so as he will reclaime them from their sins, and danger of perishing, as the Text sheweth: *How think ye, if a man have so many sheep, &c.* *Doct.* 1. He that scandalizeth his neighbour doth what he can to make him perish, as the opposing of the will of the father to preserve him unto the power of a stumbling block, doth import. 2. Do the devil or his instruments what they can, to hinder the salvation of a Believer, God will preserve them; for, *It is the Fathers will, that one of these little ones should not perish.* 3. Albeit he that layeth a stumbling block before his brother, shall not be able to destroy him, yet he may put him of the way a little, and hinder him in his course to heaven, as the parable of the shepherds reducing of the wandering sheep doth shew.

Vers. 15. Moreover, if thy brother shall trespasse against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

After dissuading us from stumbling of others, he teacheth us how to remeed scandals given unto us by others, that the Offender may be reclaimed, and the Church receive least dammage thereby: and, 1. He giveth direction about private scandals, saying, *Moreover*, &c. *Doct.* 1. When scandall is given, we must not only beware our selves to stumble, (though we cannot eschew but be grieved) but also must study to reclaime the Offender; for this direction is given to us, to remeed scandals given. 2. The scandalous sin of a Brother, or professed Believer especially, must be cared for, and cured by Believers, *If thy* BROTHER *offend thee.* 3. Private admonition, especially,

ally incase the offence be private, is a mean of reclaiming our Brethren from their sinfull courses, *Go tell him his fault alone.* 4. It is not necessare to divulge every fault which we alone know, or to let others know of it; for it is said, *Tell him between thee and him alone.* 5. The most discreet, easie, and gentle wayes, are first to be assayed, in the case of private offences; Therefore saith he, *Tell thou him alone.* 6. It is the gaining, or saving of a Brother, to reclame him from his sin: and an obligation put upon the reclaimed sinner, toward the Brother who admonished him; for saith he, *Thou hast gained thy Brother.* 7. We are bound to hear and obey private admonition, even as we would be saved; for, *If he hear thee*, saith he, *thou hast gained thy Brother.*

Vers. 16. **But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.**

Now he teacheth how to proceed, If private admonition prevail not. *Doct.* 1. If private admoniton profite not, and the party admonished will not amend, we must not give over the cure of his scandalous course, but must use further meanes, and take the assistance of some others to help to reclame him; Therefore saith he, *Take with thee one or two more.* 2. The admonition of two or three, serveth to convince the Offender of his fault the more clearly, or to bear witnesse against him incase of his disobedience; for, *In the mouth of two or three witnesses every truth shall be established.*

Vers. 17. **And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publicane.**

The former means failling, he teacheth what further must be done, *Doct.* 1. When more private means avail not to remeed a scandall, Christ hath appointed more and more publict Censure and Discipline in his Church; for hee saith, *Go tell the Church.* 2. Christ hath appointed a Church of Governours, or Rulers over Congregations, and over all particular persons within the same, which must attend the complaints of the Offended, and remove scandals, and who have power to call before them, and to examine and censure the Offender for that end; for so importeth Christs saying, *Tell it unto the Church.* 3. The Church hath means and power to remove publike scandals, which being imployed by the Church, and obeyed by the Offender, Excommunication is not to be used; for, *Neglecting to hear the Church*, presupposeth the Church Direction and Order to be given foorth, for amendement of the Offender, and removing of the scandal. 4. When the Church hath given sentence upon the Offender, and hath appointed the way to remove the scandal, then the Offender should obey in the LORD, for Christ declareth it a censurable fault, to *Neglect to hear the Church.* 5. If the Offender disobey the Churches direction, for removing of the scandal, then the Church may and should excommunicate the Obstinate; that is, Declare him to bee deprived of the Honour of a Christian, till he repent, and to be holden in such disrespect, as the Heathen and Publicanes were by the Jewish Church in those dayes; for, *Let him be to thee* such, presupposeth hee is found, and declared by the Church to bee holden for such. 6. When the Church declareth an Offender contumacious, or excommunicateth him, as unworthy of the Fellowship of the Saints, for his present abominable condition: Then every Believer must carie himself toward the Excommunicate, as toward a man disgraced, and cast out of Church-honours for Christ hath said, *Let him bee unto thee as a Heathen man*, that is, as one without the Church, *and a Publicane*,

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that is, a deſpiſed ſinner, for ſo were Publicanes eſteemed of among the Jews, to the intent the Offender may be aſhamed of his ſin, and repent.

Verſ. 18. Verily I ſay unto you, whoſoever ye ſhall binde on earth, ſhall be bound in heaven; and whoſoever ye ſhall looſe on earth, ſhall be looſed in heaven.

Heer our LORD confirmeth the Authority given unto the Church, or Aſſembly of Church governours. *Doct.* 1. The Church, or Aſſembly of Church-governours hath authority from Chriſt, in Chriſts Name to pronounce guilty, and lyable to judgement, and to pronounce abſolution and remiſſion of ſin, as they finde cauſe; for ſaith Hee, *Whatſoever yee binde, or you looſe.* 2. Chriſt will ratifie in Heaven, what the Church aſſembled do in his Name, in the exerciſe of the keyes of Doctrine and Diſcipline, whether to the condemning of the guilty, or abſolving of the penitent; for he ſaith, *It ſhall be bound in Heaven, looſed in Heaven.*

Verſ. 19. Again I ſay unto you, that if two of you ſhall agree on earth as touching any thing that they ſhall ask, it ſhall be done for them of my Father which is in heaven.

20. For where two or three are gathered together in my name, there am I in the midſt of them.

To give aſſurance that the execution of his ordinances by the Church, ſhall be ratified in Heaven, He ſheweth them, that the conſent of never ſo few of his Saints, agreeing together upon a petition unto GOD, ſhall have a bleſſed effect in Heaven, how much more ſhall the conſent of the Church-rulers in execution of publict ordinances be ratified, and have effect; and this he further confirmeth, by certifying us of his gracious preſence, where never ſo few, two or three, ſuppoſe there be no moe Rulers in ſome ſmall congregations, are met in his name: much more when a greater number do aſſemble and meet for his publict ſervice: Hence learn, 1. That for mutuall edification one Chriſtian may take the help of another, for proſecuting jointly ſome particular petition before GOD; for it is ſaid, *If two of you ſhall agree on a petition,* &c. 2. GOD doth ſo love the communion of Saints, that the conſent of moe of his children in one ſupplication, hath the incouragement of this particular promiſe; for, *What they aſk, ſhall be done.* 3. If the conſent of ſome ſhall be bleſſed when they jointly proſecute one petition, much more may the Church be confident, that their publict conſenting unto the execution of CHRISTS ordinances ſhall be bleſſed; for this the ſcope of the ſpeach importeth. 4. No meeting or gathering together of the Saints can have expectation of a bleſſing, except it be in Chriſts Name, that is, in ſo holy a manner, and upon ſuch warrantable grounds, as his glory, and the welfare of his Church be promoved thereby, and not hindered; for he promiſeth his preſence only to ſuch, *As are gathered in his Name.*

Verſ. 21. Then came Peter to him, and ſaid, Lord, how oft ſhal my brother ſin againſt me and I forgive him? till ſeven times?

22. Jeſus ſaith unto him, I ſay not unto thee, Untill ſeven times: but, untill ſeventy times ſeven.

For clearing of the matter of private admonition, and publict cenſures, a queſtion is moved by Peter, how oft we ſhould forgive offences unto our Brethren, profeſſing repentance, which CHRIST anſwereth: Hence learn, That it ſeemeth to our corrupt

nature that we ſhould not forgive faults to the ſame perſon, many times falling therein; for, *How oft*, and *till ſeven times* which ſeemeth abundance, importeth to much from Chriſts anſwere Learn, 1. That we ſhould ſet no number to the times of forgiving the penitent; were it untill *ſeventy times ſeven times*, that is, how oft ſoever. 2. The LORD deliteth in large mercy, and ſtandeth not how oft ſoever to give mercy, providing the party be truely penitent, for otherwayes we muſt not deceive our ſelves, GOD will not be mocked: for he that commandeth man to ſhew mercy ſo oft, will not refuſe to give mercy himſelf.

Verſ. 23. Therefore is the kingdome of heaven likened unto a certain king which would take account of his ſervants.

24. And when he had begun to reken, one was brought unto him which ought him ten thouſand talents.

25. But forasmuch as he had not to pay, his lord commanded him to be ſold and his wife and children, and all that he had, and payment to be made.

26. The ſervant therefore fell down, and worſhipped him, ſaying, Lord, have patience with me, and I will pay thee all.

27. Then the lord of that ſervant was moved with compaſſion, and looſed him, and forgave him the debt.

28. But the ſame ſervant went out, and found one of his fellow-ſervants, which ought him an hundred pence: and he laid hands on him, and took him by the throat, ſaying, Pay me that thou oweſt.

29. And his fellow ſervant fell down at his feet, and beſought him, ſaying, Have patience with me, and I will pay thee all.

30. And he would not: but went and caſt him into priſon, till he ſhould pay the debt.

31. So when his fellow ſervants ſaw what was done, they were very ſory, and came and told unto their lord all that was done.

32. Then his lord, after that he had called him, ſaid unto him, O thou wicked ſervant, I forgave thee all that debt, becauſe thou deſiredſt me:

33. Shouldeſt not thou alſo have had compaſſion on thy fellow-ſervant, even as I had pity on thee.

34. And his lord was wroth, and delivered him to the tormentours, till he ſhould pay all that was due unto him.

35. So likewiſe ſhall my heavenly Father do alſo unto you, if ye from your hearts forgive not every one his brother their trеſpaſſes.

This doctrine is cleared and confirmed by a parable, the ſcope whereof is to ſhew, that except we be willing to forgive, and do forgive particular injuries done to us, how oft ſoever our brother ſhall deſire pardon, we cut our ſelves off from being pardoned of GOD, againſt whom we do ſin oftner then any man can do againſt us. According then to the ſcope of the parable wee are taught, 1. That our ſins againſt GOD are thoe, and more heavy, then any which our brethren do commit againſt us, for mans injuries againſt us, are but *pennies* in compariſon; but our faults againſt GOD

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are *thousands of talents*. 2. GOD is readier to forgive us our greater ſins, then we are ready to forgive our brethren their petty offences againſt us. 3. The conſcience of GODS mercy toward us, ſhould move us to be merciſull one toward another. 4. He who will not forgive his brother his treſpaſſes, and that from the heart ſincerly, the LORD will not forgive that man his ſins, but will caſt him in hell, till he pay for all his ſins, and that ſhall never be. To diſput heer of the recalling of remiſſion of ſins, is without ground, and not to the purpoſe, for the ſcope is fulfilled in this, that as the wicked ſervant who did not forgive his fellow-ſervant, got not forgivenes, but was caſt in jail, and into the tormentours hands, ſo neither ſhould any get forgivenes from GOD, who did not forgive men their treſpaſſes.

CHAPTER XIX.

CHRIST cometh from Galilee to Judea, and healeth the ſick, to verſ. 3. *Clearith the caſes of devorcement and of ſingle life, to* verſ. 13. *Bleſſeth young children, to* verſ. 15. *ſheweth the impoſſibilty of juſtification by works, to* verſ. 26. *And the Diſciples bleſſednesſe to the end.*

Verſ. 1. AND it came to paſſe, that when JESUS had finiſhed theſe ſayings, he departed from Galilee, and came into the coaſts of Judea, beyond Jordan:

2. And great multitudes followed him, and he healed them there.

CHRIST returneth to Judea in his own time, to help ſuch as he had a minde unto. *Doct.* The ſick and diſeaſed and ſuch as finde need of CHRIST, will ſeek after him; Such are his train who follow him, and who will finde relief in him; for, *He healed them all who came.*

Verſ. 3. The Phariſees alſo came unto him, tempting him, and ſaying unto him, Is it lawfull for a man to put away his wife for every cauſe?

5. And he anſwered and ſaid unto them, Have ye not read, that he which made them at the beginning, made them male and famale?

5. And ſaid, For this cauſe ſhall a man leave father and mother, and ſhall cleave to his wife: and they twain ſhall be one fleſh.

6. Wherefore they are no more twain, but one fleſh. What therefore God hath joyned together, let no man put aſunder.

Chriſts enemies move the queſtion about devorcement, to make him odious either to men or women, howſoever he ſhould anſwer. Hence learn, 1. Whatſoever Chriſt went, as he had diſciples, ſo he had adverſars, who did ever ſeek to make him odious to the people, that his Doctrine ſhould be the leſſe fruitfull: here are Cavilliers, asking, *Is it lawfull?* &c. 2. Ignorance of Scripture is the cauſe of errour, and of idle queſtions; for, *Have ye not read?* ſaith Chriſt. 3. To come to the inſtitution of any Ordinance of GOD, is the way to correct the abuſes of it, as heer in the matter of marriage, Chriſt goeth to the firſt inſtitution of marriage, ſaying, *He which made them.* 4. Marriage of one man with one woman, and no moe at once, is Gods Ordinance, founded upon the Creation of the firſt Couple, for he made them only *One* male, and *One* female: To

the end that this Matrimoniall love might be incommunicable to any other, and indiſſolvable one from another; for, *They two ſhall be one fleſh.* 5. The Band of Man and Wife for mutuall ſocietie, is more inteer then of Parents and Children; Yea, it is a ſort of unity, ſo that the Man and Wife become, *As one fleſh*; for in regard of mutuall affection and agreement, for the mutuall welfare one of another, *They are no more two, but one fleſh.* 6. Where GOD doth not give warrand to louſe marriage, neither conſent of parties, nor any humane authority can lawfully louſe; for, *What GOD hath conjoyned, let no man put aſunder.*

Verſ. 7. They ſay unto him, Why did Moſes then command to give a writing of devorcement, and to put her away?

8. He ſaith unto them, Moſes, becauſe of the hardneſſe of your hearts, ſuffered you to put away your wives: but from the beginning it was not ſo.

9. And I ſay unto you, Whoſoever ſhall put away his wife, except it, be for fornication, and ſhall marry another, committeth adultery: and whoſo marrieth her which is put away, doth commit adultery.

The Phariſees do object the Bill of divorcement, and Chriſt ſheweth that this doth not free any man from ſin, who (except in the caſe of adultery) ſhall put away his wife. Hence learn, 1. That Patrons of Errour will wreſt Scripture, and ſet it in oppoſition to Truth; for, *Why did Moſes?* &c. ſay the Phariſees. 2. Moſes Ordinance about the Bill of Divorcement, was no allowance of the Divorcement, but a judiciall or civile Law, provyding for the credite and ſafety of the honeſt woman: for the ſumme of it was, *I finde no fault with this woman; only I cannot love her*, ſo ſhee was clear, and this civile permiſſion did deliver the man from civile puniſhment only, but not from ſin: therefore ſaith he, *Moſes* SUFFERED *you.* 3. The civile puniſhment was ſpared, and the Bill of Divorcement permitted, for the hardnes of the mans heart, who if he ſhould not haye beene ſuffered to put away his wife, would have ſome way taken away her life; for, *Moſes ſuffered you for the* HARDNES OF YOUR HEART. 4. This permiſſion was but temporary, and for a time; but the firſt and ancient inſtitution of marriage behoved to bee the rule, whereby to correct abuſes cropen in; therefore ſaith he, *From the beginning it was not ſo.* 5. Marriage is louſed by adultery, and the innocent party is free: for hee doth make exception of fornication, as a cauſe making the party injured to be free, to put away the Adultreſſe 6. And incaſe the unlawfully devorced Party bee maried to another, it is Adultery, for ſo doeth Chriſt pronounce.

Verſ. 10. His diſciples ſay unto him, If the caſe of the man be ſo with his wife, it is not good to marry.

The diſciples think this doctrine hard, for incaſe devorcement were not lawfull, they ſay it were better not to marry, then to be ſo ſtraitly bound in marriage: in whom we ſee, 1. How impatient our nature is of all reſtraint, and how much we love to be at liberty, even from the bands of GOD; for, *If ſo it be, it is not good to marie*, ſay they. 2. Suddain reſolutions and ſentences are readily full of foly: for heer the diſciples neither do look unto their own ſtrength, or rather inability to live in a ſingle life, nor do they conſider the incommodities of an unmarried life, nor the commodities of marriage, where GOD giveth a bleſſing.

Verſ. 11. But he ſaid unto them, All men cannot receive this ſaying, ſave they to whom it is given.

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12. For there are ſome eunuchs, which were ſo born from their mothers womb: and there are ſome eunuchs, which were made eunuchs of men: and there be eunuchs which have made themſelves eunuchs for the Kingdome of heavens ſake. Hee that is able to receive it, let him receive it.

Our LORDS anſwer is to this meaning: Every man is not able to receive this ſaying of yours, that is, *To live without marriage lawfully*, except either he be an Eunuch by nature, born impotent, and unfit for marriage: or an Eunuch by Art of man, gelded; or an Eunuch by grace, to whom GOD hath given power over all his naturall affection, and the gift of continency to live unmarried; for this end, that he may be ſo helped more conſtantly and without diverſion, to go on toward the Kingdome of heaven. Hence learn, That no man ought to deſpiſe or raſhly reject marriage, it being GODS ordinance, and a mean to keep men from fornication, for all men cannot receive this ſaying of, *Better not marrie*, &c. 2. If any man be fred of the neceſſity of marriage, he ought to imploy himſelf ſo much the more for the Kingdom of GOD; elſe the gift is to ſmall uſe, for he that is able to live unmarried, and to receive the diſciples ſaying, he to whom this gift is given, *Muſt be as an Eunuch unto the Kingdome of God.*

Verſ. 13. Then were there brought unto him little children, that he ſhould put his hands on them, and pray: and the diſciples rebuked them.

Some deſire CHRIST to bleſſe their young children, and to this end do preſent them unto him. *Doct.* 1. Albeit little children underſtand not the miſteries of CHRIST, yet it is lawfull and commendable to believing parents to conſecrate their children to Chriſt, and to ſeek his bleſſing, with the externall ſignes and ſeales of the bleſſing on them; for heer, *They brought unto him little children, that he ſhould lay his hands on them, and pray.* 2. Carnall wiſedome is not fit to judge of the extent of Chriſt his grace, nor what perſons are priviledged to come unto him: for heer in the diſciples, it is carnall wiſdome, to *Thruſt away children offered unto Chriſt.*

Verſ. 14 But Jeſus ſaid, Suffer little children, and forbid them not to come unto me: for of ſuch is the Kingdome of heaven.

15. And he laid his hands on them, and departed thence.

CHRIST admitteth the children, and reproveth the Diſciples for debarring them. Hence learn, 1. That CHRIST will not exclude the young children of Believers, being offered unto him; for Chriſt ſaid, *Suffer little Children to come unto me.* 2. Albeit little children know not what to ask, or what is done unto them, yet can CHRIST give both his bleſſing, and the ſignes thereof to them; The ignorance of little children did not exclude them from the Sacrament of Circumciſion, nor theſe children from impoſition of CHRISTS hands, in ſigne of a ſpeciall bleſſing. Neither muſt this exception of childrens ignorance exclude our children from Baptiſm, for this holdeth ſtill, *Suffer them to come unto me.* 3. Seeing little children of Believers are neither excluded from the Kingdome of Heaven in this earth, that is, from being members of the viſible Church; nor are they ſecluded from the Kingdome of Heaven which is above; therefore are they not excluded from receiving the ſignes and ſeals of the Right and Entry to ſuch grace, namely the Seal of the Covenant, *Baptiſme*; for it is ſaid, *Of ſuch is the Kingdome of Heaven.* 4. If Chriſt did eſteem it a ſufficient reaſon, why not only

only these little children, but also why in generall, *little Children* should bee admitted to the signes of his blessing, because, *Of such is the kingdome of Heaven*. Then, who is he who after he hath heard the Disciples reproved, for debarring of such, dare debar any such from the first sign of entry into Christs Kingdome; for Christ hath said, by way of reason giving for their admission, *Of such is the kingdome of Heaven*, and *He laid his hands on these*, for example.

Vers. 16. And behold one came, and said unto him, Good master, what good thing shall I do, that I may have eternall life?

Heer cometh a young man, very holy in his own estimation, and hopeth to bee approven of Christ. In the example of this Youth, observe 1. That a naturall man may perceive that true happines is not in riches, but in eternall life; for this rich Youth having riches for this life, seeketh *Life eternall*. 2. A naturall man may have a desire of Heaven, for so hath this Youth, That hee *may have life*. 3. The naturall man is utterly ignorant of justification by faith in Christ, and inclined to seek justification by works; for he saith, *What good thing shall I DO, that I may have eternall life?* 4. The naturall man presumeth on his own strength, as able to doe whatsoever good work can be prescribed unto him; for, *What shall I do?* saith he. 5. A naturall man may seem to have a good estimation of Christ, and call him *Good Master*, and make fair offers to serve GOD, and follow the Commands of Christ, and yet be found void of all reall truth heerin, which to himself and others he seemeth to have, as in this man is found.

Vers. 17. And he said unto him, Why callest thou me good? there is none good but one, that is God: but if thou wilt enter into life, keep the commandements.

18. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witnesse.

19. Honour thy father and thy mother: and, Thou shalt love thy neighbour as thy self.

In CHRISTS answer learn, That Christ loveth no complements of fair words which proceed not from sound faith, and love to him: Therefore saith he, *Why calls thou mee good?* 2. Christ will be known to be God by them who come unto him, or else they cannot worship him aright; for the reproof being fitted to ally the young mans high estimation of himself, (who could not speak a right word) doth import this much: *Give me not divine attributes, seeing thou takes me not to be GOD*, or give me not fairer words then thy judgement and affection do allow. 3. In proper speach, only *God is good*, by whom alone a man must be *made good*, made to *do good*, and made to *receive good*, for there is *One good*, *even GOD*. 4. Such as seek justification and eternall life by works, must be taught, that to keep the whole Law in all points without the least sin, is the onely way to heaven by works, (which way to every man now polluted with sin, is the impossible) there is not a better way to humble a proud Pharisee, then to teach him soundly the minde of the Law; Therefore saith CHRIST, *If thou would enter into life, keep the Commands*. 5. The precepts of the second Table, wherein Pharisees conceive themselves most perfite, are a sufficient touchstone, whereby to try their unfruitfulnes, and imperfection; Therefore Christ names only the Commands of the second Table.

Vers. 20

Vers. 20. The young man saith unto him, *All these things have I kept from my youth up: what lack I yet?*

From this impudently false answer learn, 1. That the naturall man knows not the Laws meaning rightly, but conceiveth of it as if it did command some externall duties only, and did forbid only some of the grossest of sins, and did not reach unto the outmost branch of every sinne, and sin in the inner man, no lesse then in the outward Acts. Therefore saith this Ignorant, *All these have I kept.* 2. A short exposition of the Law, makes a large opinion of righteousnes and of keeping of the Law. Therefor saith he, *All these have I kept from my youth up.* 3. All the righteousnes that a naturall man can conceive himself to have attained unto, will not give true quietnes to his conscience, for this youth for all this is asking, *What lack I yet?*

Vers. 21. Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poore, and thou shalt have treasure in heaven: and come and follow me.

In Christs answer, observe 1. That Christ will put the men who have a high estimation of themselves unto speciall tryals, that their inabilities may be openly known; as heer, *If thou wilt bee perfite, go sell all.* 2. Every man is bound to bestow, as God directeth, all which God hath given unto him, goods, lands and life, when hee is called by God unto it. And therefore Christ giveth not heer a simple counsel to this man, but a speciall command to renounce the love of riches, which was his idol, and to bestow his goods as he was commanded, and that upon promise of more durable riches in Heaven, that so hee may make the man who would appear perfite, to be seen a grosse worshipper of Mammon; for, *Sell all and give to the poor*, is a particular and expresse command given to this man. 3. Presuppose a man upon a speciall command sold all, and distribute all to the poor, as was commanded to this man, yet unto the perfiting of him there will bee requited more; to wit, that hee should bee a follower of Christ, enter himself Christs Disciple, deny himself, take up his crosse, and follow Christ, that so he might have righteousnes and life eternall by him alone; for it is heer written, *If thou wilt bee perfite*, not only *sell all*, &c. but also, *and come and follow me.*

Vers. 22. But when the young man heard that saying, he went away sorrowfull, for he had great possessions.

The young man had no will of this blessed bargan, but goeth away sorrowfull. In the example learn, 1. How trials do bring men forth to the light, and make them manifest what they are, as heer this youth, *He went away now.* 2. A man wedded to the love of this world, will renounce Christ and his Commands, rather then the world, when it cometh to a proof, especially if he bee a great man in the world; therefor it is marked, *That he had great possessions.* 3. A naturall man may be sorrowfull, when he cannot win to Heaven his own way; when he cannot get Heaven and his own will in this world also; for it is said, *He went away sorrowfull.*

Vers. 23. Then said Jesus unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdome of heaven.

24. And again I say unto you, it is easier for a camel to go through the eye of a needle, then for a rich man to enter into the Kingdome of God.

25. When his disciples heard it, they were exceedingly amazed, saying, Who can then be saved?

26. But

26. But Jesus beheld them, and said unto them, with men this is impossible, but with God all things are possible.

Upon this mans departure CHRIST teacheth his Disciples wholsome lessons; wherein learn. 1. That CHRIST edifieth his Church upon all occasions, whether men join themselves to him, or separat from him, as heer. 2. It is as impossible to have riches and not to trust in them, not to be insnared and hindered from Heaven by them, as for *a camel* or *cables tow*, *to go through a needles eye*, by reason of the naturall corrupcion which is in man, ready to intangle and drown the mans minde, and his time, and affections in the world, and cares and pleasures of it; Therefor saith CHRIST, *A rich man shall hardly enter in the Kingdome of Heaven.* 3. Whatsoever difficulties be told us of in the way to Heaven, they serve only to make us despair of our own strength and abilities, and to flee in unto GOD, to whom nothing is impossible, for he can so louse the heart of a man from the world, as riches shall be no impediment to hinder him from Heaven, and whatsoever els is impossible to us, he can make it possible and bring it to passe; for, *To GOD all things are possible.*

Vers. 27. Then answered Peter, and said unto him, Behold, we have forsaken all, and followed thee, what shall we have therefore?

28. And Jesus said unto them, Verily *I* say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my names sake, shall receive an hundred fold, and shall inherite everlasting life.

Heer upon occasion CHRIST sheweth the felicitie of his faithfull Disciples. In Peters question: Learn, 1. Albeit it bee little that we suffer for CHRIST, yet wee think much of it, for Peters worldly case in following CHRIST, was little worse then when he traded only in the fishing, notwithstanding he thus speaketh, saying, *We have forsaken all*, as if it had been some great matter. 2. Howsoever it be not worthy to speak of, what we do or suffer for CHRIST, yet the least thing done in sincerity, is not despised by CHRIST, but highly esteemed, and richly rewarded; for Christ promiseth *a reward.* 3. CHRIST doth not narrowly mark the infirmities of his own, but doth cherish the smallest beginnings, and fomenteth the smoaking flax, as heer may be seen in his answer to Peter; albeit Peters speach smell of pride, yet he passeth it over, saying; *Verily I say unto you*, &c. 4. Although CHRIST doth not alwayes answer his peoples expectation, by giving them the very thing which they look for, yet hee will not fail to give them a better thing, as heer the Apostles dreamed of an earthly kingdom and of earthly honours, to be given unto Christ and themselves; this he will not give them, but he leadeth them higher, shewing them, that what they loved to have in this life, should be given them in substance, and in a more eminent way, in the life to come, to wit, a *Kingdome* to each of them, which should be satisfactory unto them, and that in stead of the kingdom which they did affect over the twelve Tribes of Israel, in their earthly conceit of his kingdome, saying, *Te shall sit upon Thrones.* 5. The day of judgement shall be a sort of regeneration, wherein our bodies and souls shall be renewed perfitly, for glory and immortality; Therefor CHRIST calleth that time, *In the regeneration.* 6. At that day

Christ

Christ even in his humane nature shall be seen to reign in glory, suitable to his Divine Majesty; for, *He shall sit on the Throne of his Glory.* 7. Such as follow CHRIST, must resolve for Christs sake to be deprived of what is dear unto them in this life; if he shall be pleased to put them to triall, this is imported in *Every one that hath forsaken houses or brethren.* 8. What men doe lose for Christ, shall breed them gain, a hundred fold even in this life: because the comforts and priviledges of Christs Kingdome are a hundred fold better then any thing they can be deprived of, for the Gospels cause; for saith he, *They shall receive a hundred fold.* 9. Beside what spirituall gaine is gotten in this life to such as suffer for the Gospel, life eternall is also given for an inheritance in the world to come, which is able to make up all losses sustained for Christ; for it is said, *And they shall inherit eternall life.*

Vers. 30. But many that are first, shall be last; and the last shall be first.

Howsoever Christ esteemeth much of what his servants do suffer for him, yet he giveth advertisement to Peter and the rest, and in them to all men, that they should not conceit of any merit in their sufferings, or worth, in any other spacious excellency; but to study rather to be humble and sincere; because at the time of GODS reckoning, many who in their own eyes, and before men were first, should be found to be last; that is, of no esteem with GOD: and such as in their own eyes, and in the eyes of the world seemed nothing, should be with GOD in prime estimation: many who in the conceit of their own merite were first, in the reward should be last, and of no account, and many who in the opinion of the merite were last, and worthy of nothing, should be first, in the reward; this is imported in saying, *But many that are first shall be last, &c.*

CHAPTER XX.

CHRIST sheweth in a parable how many that are last shall be first, to vers. 16. Forwarneth his Disciples of his sufferings, to vers. 20. Dischargeth prelatie among them, vers. 29 And healeth two blinde men.

Vers. 1. FOr the Kingdome of heaven is like unto a man that is an housholder, which went out early in the morning to hire labourers into his vineyard.

2. And when he had agreed with the labourers for a peny a day, he sent them into his vineyard.

3. And he went out about the third houre, and saw others standing idle in the market-place,

4. And said unto them, Go ye also into the vineyard, and whatsoever is right, I will give you. And they went their way.

5. Again he went out about the sixth and ninth houre, and did likewise.

6. And about the eleventh houre, he went out, and found others standing idle, and saith unto them, Why stand ye heer all the day idle?

7. They say unto him, Because no man hath hired us. Hee saith unto

 them

them, Go yee also into the vineyard, and whatsoever is right, that shall yee receive.

8. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first.

9. And when they came that were hired about the eleventh houre, they received every man a peny.

10. But when the first came, they supposed that they should have received more, and they likewise received every man a peny.

11. And when they had received it, they murmured against the good man of the house.

12. Saying, These last have wrought but one houre, and thou hast made them equall unto us, which have born the burden and heat of the day.

13. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a peny?

14. Take that thine is, and go thy way, I will give unto this last, even as unto thee.

15. Is it not lawfull for me to do what I will with mine own? is thine eye evil because I am good?

16. So the last shall be first, and the first shall be last: for many be called, but few chosen.

THe scope of the parable is, to shew, that such as conceit of the merite of their works, are of no estimation with GOD, who giveth eternall life of Free grace, and not of merite, The parable is proponed, to *vers.* 16. And applyed to the purpose or scope, *vers.* 16. To this intent, as in the vineyard all these labourers who esteemed much of their own labour, notwithstanding they had wrought longer then others, yet were last taken notice of, least esteemed of, and disappointed of their expectation; and rebuked as adversars to Free-grace: but such as had no confidence in their own working, were first rewarded, and liberally dealt with; So is it in the visible Church, (which is the vineyard of the LORD) such as esteem most of their own works, merits and sufferings shall be least esteemed of by GOD: but such as have no confidence in their works, shall be first taken notice of, and most liberally dealt with, *That the last shall be first, and the first shall be last*, A reason whereof is given from the paucitie of the Elect, in comparison of the greater number of these who are externally called, but not elect. Heerein giving us to understand, that it is grace to be imployed in any service or suffering for CHRIST with any sincerity, and it is grace to have a low estimation of our selves, and of whatsoever we do or suffer for the Gospel; as also to have our persons and works acceptable to GOD, and graciously rewarded with eternall life; it doth flow altogether from GODS grace, and free love, electing such a one unto holines and blessedness, and not from any good thing in the person; And heer let us remember, that neither similitude nor parable are to be followed further then the scope, and intention of the speaker, true it is, that many witty similitudes may be made heer, to represent GODS care of his Church; mens duty in serving GOD in their callings, GODS incouraging men to work

work, by setting before them a reward, GOD's calling of some men in their youth, some in their old dayes: the distributing to every man the reward of his work, after this life is ended, and such like. But thir doctrines are not soundly grounded on this place, wherein the scope only is to be the rule of the exposition, whereto if a man once depart, he may easily fall, not only in impertinent questions, but also in perilous conceptions, and such as are contrar to the scope: for if the *Penny* be the reward, and the reward be *eternall Life*, if the penny be made *Hire*, or Due by debt, and all the workers do get the *Penny*, then by this parable all shall be saved, and all shall be saved by merite of their work; then all shall be equall in the gift of eternall life, which they make the *Penny of reward*, and so none shall be first or last, and none shall be workers in the vineyard or visible Church but Elect only; and so the parable shall be close everted, and turned to be contrare to the scope, expresly declared in the Text. This much may suffice for advertisement to be sober in the exposition not only of this, but of all other parables, that nothing be a ground to build upon, save what the LORD the Speaker intendeth as his scope.

Vers. 17. And Jesus going up to Jerusalem, took the twelve disciples apart in the way, and said unto them,

18. Behold, we go up to Jerusalem, and the Son of man shall be betrayed unto the chief priests, and unto the Scribes; and they shall condemne him to death,

19. And shall deliver him to the Gentiles to mock and to scourge, and to crucifie him; and the third day he shall rise again.

In CHRIST his forwarning the Disciples of his sufferings, and that in the way while he went the last time to Jerusalem. Learn. 1. How necessar it is that the doctrine of the crosse be often inculcat, that being provided for before, it may trouble us lesse when it shall come: for this is it which sundry times before Christ had told them. 2. The often foretelling of our LORDS passion, doth serve to confirme us of the resolute willingnes of the Redeemer to suffer for us, for he knew all that he was to suffer, and was never dashed. 3. It is necessar that we never separat the consideration of the crosse from the issue, nor Christs death from his resurrection, which followed, least we be overcome and stumble at the crosse, for Christ doth alwayes join the mentioning of both together.

Vers. 20. Then came to him the mother of Zebedees children, with her sons, worshipping him, and desiring a certain thing of him.

21. And he said unto her What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left in thy kingdome.

Concerning the request made to Christ for preferment of the two Apostles, James, and John; Learn, How hard a thing it is to be rid of the love of this world, and of pleasant dreames about it; for still the Apostles and their friends did dream of an earthly Kingdome of CHRIST, and of worldly honour unto his servants, notwithstanding CHRIST did so oft tell them the contrare, and did study to prepare them for the crosse rather, in this world. 2. How necessar it is for all men to watch over their hearts, that the love of the honour of this world creep not in upon them, when occasion of a Bait doth offer; for in hope of prevailing by their mothers moyen, these two chief Apostles are

are thus tickled and intangled with a vain and corrupt lust. 2. What means and moyen men will imploy, to gain any earthly thing which they love? the mother for her naturall hands with CHRIST must bee sure on to make sure; a Preface must bee made to grauell in his speech to oblidge CHRIST, for feare of refuse, if the particular should first have been proponed? I desire a promise of thee saith she, *grant that these my sonnes may sit*

Vers. 22. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptisme that I am baptized with? They say unto him, We are able.

CHRISTS answer is double. 1. That when the Ministers of the Gospel hunt for high places in the world, they wot not what they are doing, nor how foolish they are in so doing, as CHRIST saith heer; *Ye know not what ye ask.* 2. The Preferments and Kingdome which wee should affect, is in another world, and wee must prepare us for the crosse with CHRIST ere we come to the kingdome with him. *Are ye able to drink of the cup that I shall drink of?* 3. From the two Disciples undertaking, learn that men least acquaint with the crosse, are most confident that they can, and they *are able.*

Vers. 23. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptisme that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

CHRIST putteth them in minde of suffering, rather then reigning, and of suffering in this world, ere they could reign in the world to come. Hence learn, 1. Such as suffer for CHRIST, suffer no other thing but such as CHRIST did suffer also; for *Ten thousand brethren have no more.* 2. A certain measure of affliction was fitted and measured out to CHRIST and his followers, which CHRIST chesmed to see out light, and of most short indurance; to wit, a cup, a drinking, or a sprinkling with affliction. *A Baptisme* as the Originall doth import. 3. To apoint what degrees every Believer shall have in Glory, in comparison one of another: Or who shall have lesse, who more is not part of the Commission given to CHRIST, when hee was sent into the world, it appertaineth not unto CHRIST. Again, It is not now his will, but the Fathers as the petitioner conceived; *It is not mine to give.* As likewise speaking as a man, more he to one than to another, as heir he was looked on: or as if at his own pleasure, for gratifying of friends, hee might distribute degrees of Glory in Heaven; in this sense also heer saith, *It is not mine to give, save to those, for whom it is prepared of my Father.* There shall be degrees of Glory in Heaven, comparable to lying on the right hand to some, and on the left hand to others; for our LORD denyeth not this, but insinuateth it in the manner of his answer. 4. These degrees of Glory shall not bee distribute with respect unto mens works or deservings, or unto any thing in the persons to bee glorified, but merely according to the good pleasure of GOD, and his decree, preparing and predetermining what shall be every mans measure; for, *It shall be given to them for whom it is prepared,* saith he: and in this sort of distribution, CHRIST denyeth not, but it belongeth unto him, as one in Substance, and Government with the Father, to give degrees of Glory; for the Originall is, *It is not mine to give,* SAVE TO THEM *for whom it is prepared of my Father.*

Vers. 24. And when the ten heard it, they were moved with indignation against the two brethren.

The

The reſt of the Apoſtles were no leſs ambitious then theſe were in this particular, yet are they angry at theſe two. *Doct.* Men will bee angry at others for a fault whereof they themſelves are guilty, and nothing grieved for it in their own perſons; as the ten were moved *with indignation, when they heard this*, and yet were neither free of the ſame fault themſelves, nor grieved for it; ſo diverſly is ſin ſhaped in our own perſon and in anothers.

Verſ. 25. But Jeſus called them unto him, and ſaid, Ye know that the princes of the Gentiles exerciſe dominion over them, and they that are great, exercife authority upon them.

26. But it ſhall not be ſo among you: but whoſoever will be great among you, let him be your miniſter.

27. And whoſoever will bee chief among you, let him bee your ſervant.

Our LORD taketh occaſion from this, to beat down, and root out this wicked weed of prelacie. This ſtrife for State, or Majeſty of Power was reproved before, and yet it is not amended. *Doct.* 1. Hard is it to root out the ſeed of a beloved ſin, ſpecially the root of prelaticall ambition, it can not bee drawn out, till it be repented, for it is hard to put it out of the Apoſtles hearts. 2. Our Lord did eſteeme it a fit meane to cut off ſtrife, to take away all Domination in the Church, and all Majeſty of Power among the men of one office in his Houſe: for where there is no higher place, where there is no greater power to one then to another, there all ſtrife for the place of more power doth ceaſe. *It ſhall not be ſo among you*, ſaith Chriſt. 3. The Lord alloweth Domination and Principality, and Greatneſs, and Exerting of Authority in the civile State, but will not allow it among the Miniſters of the Goſpel; for having granted domination to Civile Governours, he excludeth Church-men from it, ſaying, *But it ſhall not be ſo among you.* 4. It is not the abuſe of Majeſty of Power, which our Lord forbiddeth his Miniſters, but ſimply and abſolutely he diſcharged *All Majeſty of Power, all Greatneſs of Juriſdiction of one over the reſt*, and doth curb the very wiſhes, and will of being great among their fellow-miniſters, ſpeaking to every one of his Miniſters, ſaying, *Whoſoever will be great among you.* 5. So far muſt the Apoſtles and Miniſters of the Goſpel bee from affecting State, and Majeſty of Power over the reſt, that as they would pleaſe our Lord, they muſt ſet themſelves to ſerve the reſt of their Brethren, and to promove the work of Chriſt each in others hands, by maintaining the credit each of others Miniſtrie; for he ſaith, *Let him be your Miniſter or Servant.* 6. Not only doth our Lord diſcharge all majeſty of power among the Apoſtles, and in their perſons among the Preachers of the Goſpel, but alſo all Scarcely Primacie, or Dignitary Priority. All *Biſhops*, albeit without juriſdiction, ſuch as is conſiſtent and unchangable Precedency in Aſſemblies, and therefore hee preſcribeth the curbing of this inclination, by injoining the ſtudy of ſubmiſſion mutuall, and each mans ſerving of the reſt, for the furtherance of the common work, for, *Let him be your ſervant*, importeth this. 7. If this command do not prevaill with the ambitious party, but he muſt needs bring foorth his ambitious deſires, then the reſt of the Miniſters are warranted to diminiſh of that mans eſtimation, and to account the leſſe of him, by ſo much as he is ambitiouſly inclined to a principality, and majeſty over the reſt, for ſo doth the words bear, *Let him be your Servant*, that is, Let him be ſo eſteemed of, and no more.

verſ. 28.

Vers. 28. Even as the Son of man came not to be ministred unto, but to minister, and to give his life a ransome for many.

Our Lord doth clear his Doctrine by his own example, shewing them how he humbled himself for the publike good. *Doct.* 1. The example of our Lords humiliation of himself, serveth to curb all ambition in his Ministers, and if it prevail not, shall bear witnesse against them; for, *Even the Son of Man*, saveth he, *came not to be ministred unto*. 2. Christ in his first coming came not to raise up an earthly dominion, or a stately preheminence, as his Disciples imagined, but came in the shape and state of a servant, and behaved himself so, as he was ready for the good of his Disciples to walk their errand: yea he came not to reigne in a worldly manner, but to serve in the externall Ministry of the Gospel; *He came*, saith he, *to minister*. 3. Ministers should not only quite prelacie for the good of the Church, but these also, who need bee, for Christ out of the Love to mans Salvation, not onely emptied himself of Stately Dominion, but also emptied himself of Liberty and Life, *And gave himself a Ransome for many*.

Vers. 29. And as they departed from Jericho, a great multitude followed him.

30 And behold, two blinde men sitting by the way side, when they heard that Jesus passed by, cryed out, saying, Have mercy on us, O Lord, thou son of David.

Among these that countenanced Christ, and follow him from Jericho, two are marked. *Doct.* 1. Of all the multitude of Christs followers, there are the most remarkable persons, Who give unto God the most employment, and draw most vertue by faith out of him; therefor above all, *These two blinde men* are specially here noted. 2. It is wisdome to seek of God the greatest things, whatsoever els we need; for these men are not so curious for Alms of Money albeit they were Beggers, as to have the benefit of the Mediators mercy. *Have mercy on us*, say they. 3. Whosoever crave any benefite by Christ, must be clear in this point, that Christ is the promised Messiah; for, *Son of David* is their great argument. 4. We must beleeve his power and love as God Incarnate, able and willing to save us, for so do they, saying, *O Lord, thou Son of David*.

Vers. 31. And the multitude rebuked them, because they should hold their peace: but they cryed the more, saying, Have mercy on us, O Lord, thou son of David.

From the discouragement offered unto them: Learn, 1. It is no new thing that such as in appearance are following Christ, do hinder these who are following him in earnest; for, *The multitude rebuked these poor men, and will have them to hold their peace*. But it is wisdome for such as beleeve in Christ, the more they are opposed, the more to seek him, and to take no answer from any, but from himself; for so do these blind men, who do not forbear their petition, till it be granted.

Vers. 32. And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

33. They say unto him, Lord, that our eyes may be opened.

34. So Jesus had compassion on them, and touched their eyes: and immediatly their eyes received sight, and they followed him.

Christ

Christ hearth them, and falleth in conference with them. *Doct.* 1. Christ taketh notice of such Supplicants as the multitude doth despise, He *standeth still* to hear these blind mens sute. 2. Where there is Faith and Sincerity, the Lord will draw it forth to open view for his own glory, and the good of the Believers; Therefor, *He asketh what they would have*; that it might be known that they did not seek Money, but the Fruit of his Divine Power. 3. When Miserie is laid forth in Faith before Christ, he meeteth it with Compassion, as heer in these Blind-men, for hee is a compassionat high Priest, 4. It is easie for Christ to do every greatest work, as heer to open the eyes of the blind, and to give sight to them; for, *He touched their eyes, and they immediately received sight.* 5. It is reason that what gift wee get of Christ, wee imploy it for his Honour; for, *Their eyes received sight, and they followed him.*

CHAPTER XXI.

CHRIST rideth in to Jerusalem, to vers. 12. Casteth out the buyers and sellers out of the Temple, to vers. 18. Curseth the fig-tree. 22. Defendeth his own authority against the Pharisees challenge, vers. 28. And in two parables seweth down their sin and GODS judgement in rejecting of them.

Vers. 1. AND when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two Disciples.

2. Saying, unto them, Go into the villages over against you, and straightway ye shall finde ane asse tied, and a colt with her: loose them, and bring them unto me.

3. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

IN this CHRIST his last voyage to Jerusalem: Observe, 1. That Christ being resolved to lay down his life, the more near he draweth to his suffering, the more doth he reveal himself to be the promised Messiah, in whom the promises were accomplished, Therefor he will now go *riding into Jerusalem.* 2. Again least the nature of his Kingdome should be mistaken, he will give evidence in his poverty, that his Kingdome is not of this world, Therefor he will *borrow an asse to ride on.* 3. He hath right to whatsoever he liketh to make use of, as he sheweth in commanding the Disciples, *To louse the asse and her colt, and to bring them to him.* 4. His knowledge doth reach to the observation of the meanest things, and doth take notice of *Asses* and their *colts*, and *their bindings, and loosings.* 5. Whatsoever impediment can occur to any of his servants in their course of obedience unto him, he doth force it, and doth provide for the removing thereof; as heer, *If any say ought unto you, &c.* 6. He knoweth the master of the Asse will be within, and what he will say, and fortelleth how he shall dispose of his will, and move him without any more to let them go; for the hearts of Kings and countrey-men are in his hand: and thus he letteth his Disciples see a blink of his Godhead, saying, *Straight-way he will send them.* 7. Albeit he be LORD of all, yet will he make use of what his friends have with their own consent, that so they may be reasonable servants, with goodwill bestowing what he calleth for, Therefor saith he, *Straight-*

way

will send them. 8. He is not ashamed to professe himself Lord and Master, and yet to be so far emptied, as to have need of the service of an Asse: *Say*, saith he, *the Lord hath need of them.*

Vers. 4. All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5. Tell ye the daughter of Sion, Behold, thy king cometh unto thee, meek, and sitting upon an asse, and a colt the foal of an asse.

6. And the disciples went, and did as Jesus commanded them.

The Evangelist marketh his observation on this passage: Whence learn, 1. Our Lord will see to the performance of all things written of him; He is the Promise-maker, and the Performer also: Therefore it is said, *This was done that it might be fulfilled*, &c. 2. It is not our deserving, but GODS purpose and promise, which is the cause of our LORDS gracious cariage toward the world; for now he is to be killed in Jerusalem, yet will he ride in as King, to accomplish promises made to the Kirk, *by the Prophet* ZACHARY. 3. It is sufficient to observe the sense of a Scripture quoted, for the Scripture stands not in letters or in syllabs, but in sense of words: compare this with *Zach.* 9. 9. 4. It is the matter of the Kirks joy and gladnes, to know of Christ, and of his coming to his people, whatsoever bee their grief, this is sufficient to bee their comfort: Therefore said the Spirit for comfort, *Tell the daughter of Zion.* 5. It matters not how the world esteeme it, it *the daughter of Zion*, the company of the Elect and Believers in Jesus, whose comfort God doth respect; Therefore it is said, *Tell the daughter of Zion.* 6. Not only the dull multitude, but even the *Daughter of Zion* is a sleep unto the gracious tydings of the Gospel, and hath need to be stirred up by, *Behold*, to observe the Messiah come; Therefore saith he, *Behold thy King!* 7. Our Lord is a King, how lowly soever he look, even Lord of Lords, and King of Kings: for he saith, *Thy King cometh.* 8. The Church hath a speciall interest in CHRIST, *as King*, and he hath interest in his Church, as his own peculiar Subjects, for whose good hee governeth all the matters of the world: for it is said, THY KING *cometh unto thee.* 9. This is the glory of his Crown, that he is so *gentle* and mercifull to us, as he will not forsake the work of our Redemption, neither for our misdeservings and provocations, nor for the injuries done to him by his adversars for our cause, for, *He is meek.* 10. The manner of his Kingdome is spirituall, not after the pompe of this world, *sitting* upon no stately Horse, but *on an Asse colt*, so as the poorest of his Subjects should not be deterred or debarred from accesse to him.

Vers. 7. And brought the asse, and the colt, and put on them their clothes, and they set him thereon.

The Disciples obedience and successe is observed: Hence learn, 1. When wee have a clear Call, ready Obedience is our part, without troubling our selves what may be the successe; for, *The Disciples went and did as he commanded them.* 2. It is our part to honour Christ, so far as we can, and to lay aside our ornaments to glorifie him; for, *They put their cloaths on the asse and the colt.* 3. CHRIST contenteth himself for any state which he is to keep in his Kingdome heer on earth, with what his Disciples can furnish him as needs for, *They set him thereon*, and so he rode.

Vers. 8. And a very great multitude spread their garments in the way, others cut downe branches from the trees, and strawed them in the way.

The

The people are moved, and do honour unto CHRIST. *Doct.* 1. How base soever our LORDS kingdome may seem unto Spectators, yet he can bring to himself Subjects how many he pleaseth, and so purchase himself glory, not only before a spirituall eye, but also in the light of the world; for heer, *Great multitudes spread their garments in the way.* 2. It is every mans part to honour our LORD, and set forward his kingdome as they are inabled, some one way, some anothers; for heer, *Some spread their garments, others cut down branches of trees, and strawed them in the way.*

Vers. 9. And the multitudes that went before, and that followed, cryed saying, Hosanna to the son of David: blessed is he that cometh in the name of the LORD, Hosanna in the highest.

They take in their mouth words of the *Psal.* 118. where it is prophecied of the coming of Christ, to shew himself King. *Doct.* 1. The LORD can open the eyes of whomsoever he will, to see his glory, and to give him honour, as the true King of Israel, and to perceive the predictions of prophecies to be accomplished in him; for heer, *The people cryed, Hosanna.* 2. The meaner sort of people, are usually they whom the LORD chooseth to set forth his glory, and to be Trumpeters of his praise; as heer, *The multitudes go before, and follow after.* 3. When such as should know Christ, and honour him, do it not, GOD can raise up others to glorifie him, The Church-men heer misregard Christ, and GOD stirreth up *the multitudes* to confesse him. 4. When it pleaseth Christ to shew his Kingly power, he can make the meanest of his Subjects to avow him, and set forth his glory, even in the face of his raging enemies; for heer (without fear of the corrupt Church-mens excommunication) the people make joyfull acclamation to his Honour, they pray for the prospering of his Kingdome; and professe, that Salvation is the Fruit thereof, for *Hosanna* in the Hebrew signifieth, *Give, now salvation, we pray:* They do acknowledge Christ to be the promised Messiah, *The son of David*, to be sent of God, and in his name into the world, to be the Blessed, and the Fountain of blessing to his Subjects, saying, *Blessed is he that cometh in the name of the LORD.*

Vers. 10. And when he was come into Jerusalem, all the city was moved, saying, Who is this?

Thus he entereth openly, in State, into Jerusalem, Hence learn, 1. When it pleaseth Christ to take unto him his kingdome, he will avow himself King in the midst of his enemies; as now he rideth in this glory into Jerusalem. 2. Where greatest shew of Religion is, it is no new thing to see Christ to be least known; for, *Who is this?* say they. 3. Where hee hath a minde to honour himself in suffering, hee will shew himself so evidently, as he may be taken notice of by his enemies; as heer, *All the City is moved, saying, Who is this?*

Vers. 11. And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

The multitude describe CHRIST rudely, as hee was commonly talked of. *Doct.* As men do know Christ, so do they speak of him, and according to the measure of their knowledge should they bear witnes of him; for this was the cleerest Description of him which the multitude could give, *This is Jesus, the Prophet of Nazareth*, say they.

Vers. 12. And JESUS went into the temple of GOD, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves.

Christ sheweth himself King, in purging of the Temple. *Doct.* 1. It is the work of King JESUS to take notice of Religion, and to purge it where hee mindeth to reign: Therefor, *He went into the Temple of GOD*, to purge it. 2. Horrible abuses may creep in into the place of GODS Service, while men under pretence of furthering Religion, do follow courses for their own gain; as heer, Mercat and Money-changing are set up in the place where Religion only was to be exercised. 3. In this extraordinar way of reformation of his Temple, hee sheweth himself to bee GOD, able to compasse the most difficile works, by what means hee pleaseth, and to terrifie his adversars. 4. Outward abuses, albeit not so great as inward, yet may they bee begun at in reformation, as heer Christ doth.

Vers. 13. And said unto them, It is written, My house shall be called the house of prayer, but ye have made it a den of theeves.

He giveth a reason of his doing, from Scripture. *Doct.* 1. Reformation of Religion is to bee done according to Scripture, by reducing abused ordinances unto their first institution; for, *It is written*, saith he. 2. All the Ceremoniall Service appointed at the Temple was subservient to the Morall and Spirituall Duetiez; for it is said, *My House shall be called a House of Prayer.* 3. All the worship of GOD may bee comprised in *Prayer*, as it comprehendeth praises and thanksgiving, because the end of the Ordinances is to make men know how to cary themselves towards God in praises and prayer; Therefore saith he, *My house shall be called the house of prayer.* 4. Vilest sins seek shelter under the pretext of Religion, & think there *to lurk*; Therefor this is the challenge, *Ye have made my house a den of thieves.*

Vers. 24. And the blinde and the lame came to him in the temple, and he healed them.

When wicked men are scourged forth, blinde and lame come and are healed. *Doct.* How haskly soever our Lord cary himself toward hypocrites, and abusers of Religion, yet will he deal graciously with the poor and needy, who call for his help; for heer, *The blinde and lame come, and are healed*, in the Temple, when Buyers and Sellers are scourged out of that place.

Vers. 15. And when the chief priests and Scribes saw the wonderfull things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased,

16. And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

This Glory of CHRIST grieveth his enemies. *Doct.* 1. CHRISTS enemies are never more incensed, and malicious against him, then when he is most honoured, and and doth show his Divine Power most; therefor now *The Scribes are displeased.* 2. Wicked hypocrites are so blinde, that they do see nothing of the beauty of GOD, but only seek, and find out matter to carp at: Therefor, *They are displeased*, and say, *Hearest thou? &c.* 3. It is good for the Children to hear their Parents, and the elder Sort sing *Hosanna* unto Christ, that they may learn to do the same; for heer as the Elder, so also *The children cryed.* 4. CHRIST is not ashamed of Childrens way of praising of him as they are able, and fitted for it: Therefor *Christ answered them*, YEA. 5. If GOD can glorifie himself in the mouths of babes and sucklings, which can not speak, making them from the womb to crave and receive by their mouth their nourishment, without teaching; shall he not be glorified in training them up to speak, and to speak words of

his own praise, in the measure of understanding, suitable to their age? for, *Out of the mouths of Babes he perfecteth praise.* 8. Diverse Doctrines may pertinently be drawn from the same Text, upon diverse occasions, and the same Text may bee well applyed to diverse purposes, without wresting of it, as will appear by comparing this place with *Psal.* 8. *vers.* 2.

Vers. 17. And he left them, and went out of the city into Bethany, and he lodged there.

Hee had his own intended work in Bethany: yet by his leaving of his adversary, he teacheth us to cease from contention before it grow hote, and to cut short with our enemies, using as few speaches as may be; therefor it is said, *He left them.* 2. In that by his going off the town, occasion of tumults and uproars were eschewed, wee learn to eschew needles dangers, and to reserve our selves unto the time, wherein GOD calleth us to glorifie him by suffering; for, *He went out of the city to Bethany.*

Vers. 18. Now in the morning as he returned into the city, he hungred.

19. And when he saw a fig-tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away.

20. And when the disciples saw it they marvelled, saying, How soon is the fig-tree withered away?

21. Jesus answered and said unto them, Verily I say unto you, If ye have faith and doubt not, ye shall not only do this which is done to the fig-tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea, it shall be done.

22. And all things whatsoever ye shall ask in prayer, beleeving, ye shall receive.

CHRIST returneth to the citie, and curseth a fig-tree by the way. *Doct.* 1. Where CHRIST hath his own chosen to teach, and his glory to advance, there will he be comming and going, though the place be wicked, and his resort thither be dangerous, therefor, *In the morning he returned to the city.* 2. How diligent was our Lord in his calling when to do his Fathers work, he came from the countrey into the citie, even in the morning, ere he tasted meat; for it is said, *He hungred.* 3. How oft did our LORD give evidence of the truth and kindlines of his Man-hood; for, *Hee is hee hungry* and desirous to eat, yet more desirous to teach his Disciples somewhat for their edification, upon occasion of his being hungry, then to eat the sweetest figs, and therefore hee maketh the barren fig-tree to become the table whereupon he should feed on, and whereupon hee should set shortly after ready food for his Disciples. To more questions heer, whether CHRIST was ignorant that there was no figs on this tree, and why he cursed it, seeing it was not yet the time of figs, is idle. No doubt hee knew what fruit to draw from it, and missed not what he expected; but did obtain all that which he intended, to wit, That the Disciples by this miracle, might be taught to make use of the gift of miracles given unto them, and certainly a tree was well bestowed, (how worthy soever it might have been) upon so noble a lesson unto the Church. It is also without warrand to ground allegories heer, as if CHRIST had intended to shew that he desired fruits of the Church of the Jews, and of all professours of Religion, and that if they do not render fruits, when he doth call for them,

then that he would curse them, and make them unable to bear fruit afterwards: such like flowres may seem pleasant, but have no solidity, as from the intention of this miracle. I grant that allusions may be made unto this tree, and similitudes may be drawn from it, no lesse then from any other thing: but the scope which our Lord declareth afterward, is that only whereupon we must with warrand build; namely, He will shew his almighty Power in blasting of so strong a tree with a word of his mouth, so that the Disciples *do wonder* to see the miracle, vers. 20. Whereupon our Lord doth teach them, that whensoever they should have his Word for their warrand, whether extraordinarly inspired for the doing of any miraculous work in his name, or ordinarly proponed in the common doctrine of the Church for a warrand to pray for, and expect any thing, if they should act their faith, and not give way to doubting, then they should be able to do greater miracles then the blasting of the fig-tree was, even the greatest which they could imagine: so that if the Spirit of the LORD gave a word for removing of a mountain (for examples cause) how impossible soever it might seem, yet should it come to passe, if they did put forth their Faith unto act about it; and so also, whatsoever the Word of the LORD did warrand them to pray for, and to expect of him, they should obtain it, if they did pray in faith for it; and was not this lesson worth all the figs, which either this fig-tree or any other tree could bear? *Doct.* 1. Our Lord was never so hungry for meat and drink, but he could forbear it till a fit time, and make it his meat and drink to be doing good, and fulfilling the Fathers will: for he loveth to edifie, and feed his Disciples heer, more then to feed his naturall hunger. 2. Albeit our Lord did never harm to any man by any of his miracles, yet had he power to curse, and miraculously to destroy, as well as to save, if he had pleased to put forth his power in justice, for the fig-tree was not able to stand, when he did curse it. 3. He trained his Disciples by his own example unto all duties which he put them unto, and heer he traineth them unto the exercise of the gift of miracles. 4. The gift of miracles was never to be exercised in particular, but upon a ground of Faith, that is, Upon a warrand given from CHRISTS Spirit, for doing of that work in particular; and it was necessar for him who had the gift and the warrand for doing of a miracle, to strengthen his Faith on the warrand, or els to misse of his intent, as in Peter sinking did appear: Therefor sayeth he, *If ye have faith and doubt not.* 5. The Lord requireth Faith in prayer for obtaining promised mercies, or els if we come short, to blame our misbelief; Therefor sayeth he, *Whatsoever ye shall ask in prayer, beleeving, ye shall receive it.*

Vers. 23. **And when he was come into the temple, the chief priests and elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?**

Heer is another conflict: Teaching us, 1. That when CHRISTS adversars can say nothing against his doctrine, and are convinced by his miracles, of his commission from GOD, yea of his God-head, yet do they quarrell with him about his calling, saying, *By what authority dost thou,* It is no strange thing, if his adversars deal so with his servants. 2. This holdeth sure in the generall, That no man should take this honour unto him to be a Preacher of GODS Trueth without warrand and authority; for so importeth the question, *By what authority dost thou these things?*

Vers. 24. **And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in likewise will tell you by what authority I do these things.**

25. The

25. The baptisme of John, whence was it? from heaven, or of men? and they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26. But if we shall say, Of men; we feare the people, for all hold John as a prophet.

CHRIST proponeth another question to his adversars. *Doct.* 1. When cavaliers come to tempt us and to take advantage of our speaches, we ought to be circumspect, that neither the Truth be damnified by us, nor our adversars get advantage against us. Therefor heer CHRIST asketh a question instead of giving an answer. 2. The LORD can catch the crafty in their craftines, and can decipher the foly of them who seek to cloak wickednes under colours, for this question both answered the former and convinced the adversars of wilfull wickednes; for they knew Johns calling and doctrine to be divine, and that John bare witnes unto Christ, and so they behoved to know Christ to be the Messiah; Therefor pertinently doth he ask, *Johns baptisme whence was it.* 3. Callings unto the holy Ministry must either be from God, and so they are lawfull, or from men only, and so they are unlawfull, *They must be either from Heaven or of men.* 4. The Sacraments and all religious Service and Worship, must have the same authority with the doctrine; to wit, *Divine*; for the question is moved about Johns *Baptisme* in stead of Johns *Doctrine* or Johns *Commission* or *Calling*. 5. Men of corrupt mindes do seek not the verity, but the victory in disput, they do not look what is true or false, right or wrong, but what is most for their own corrupt ends and purpose, as the reasoning of these men doth shew; for the verity which they knew of John, they will not confesse for shame, nor dare they flatly deny it, for fear the people should fall on them. 6. Whosoever confesse a doctrine to be from Heaven and yet do not believe it, are inexcusable and condemned by their own conscience; for say they, *If we say from Heaven, he will say, Why did ye not believe him.*

Vers. 27. And they answered Jesus and said, We cannot tell. And he said unto unto them, Neither tell I you by what authority I do these things.

CHRIST hath the victory heer. *Doct.* 1. The LORDS enemies at last are confounded and put to silence; for, *We cannot tell*, say they. 2. One sin insnareth and draweth a man into another sin, for they refuse to tell the Truth, and in refusing they fall in a lie, saying, *We cannot tell.* 3. Such as captivat the knowledge they have, and make no use of it, are justly deprived of what further knowledge they pretend to seek; for, *Neither will I tell you*, is CHRISTS last answer to such.

Vers. 28. But what think you? A certain man had two sons, and he came to the first, and said, Son, go work to day in my vineyard.

29. He answered and said, I will not: but afterward he repented, and went.

30. And he came to the second, and said likewise. And he answered and said, I go sir, and went not.

31. Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, that the Publicanes and the harlots go into the kingdome of God before you.

Thus

Thus they have done with CHRIST, their plot is disappointed, but CHRIST doth perfue them, convincing them of disobedience, and denouncing deserved judgements upon them, in two parables: The scope of the first is, to shew, that sundry of Publicans and open sinners, of whom they esteemed least, were more righteous and blessed then they were, because the Publicanes, like the penitent son, repented their backwardnes unto GODS Commandements, and were fled in by faith to the Messiah, and were made Subjects of the Kingdome of Grace, and so Heirs of the Kingdom of Glory; But they, notwithstanding of a fair profession of obedience to GOD, were like the other disobedient and counterfeit son, biding still in their impenitency and unbelief, and in the way to be debarred from the Kingdome of Grace and Glory. Hence learn, 1. That men will more readily acknowledge their fault in another mans person, then in their own; therefor doth CHRIST draw forth these mens judgement by a parable. 2. He will have the conscience of the wicked, subscriving to the righteousnesse of GODS judgement against themselves, as will appear by, *What think ye?* compared with their answer. 3. The most odious and despised sinners, repenting and believing in JESUS, do find Grace and Place both in the Church, and in Heaven above, but such as confide in their own righteousnesse are debarred; for, *Harlots*, saith CHRIST, *go into the Kingdome of Heaven before you.*

Vers. 32. For John came unto you in the way of righteousnesse, and ye beleeved him not: but the Publicanes and the harlots beleeved him. And ye when ye had seen it, repented not afterward, that ye might beleeve him.

CHRIST giveth reason of the condemning their wicked men. *Dod.* 1. The more blamles and holy that the Preacher of repentance, and righteousnesse by CHRIST be found, the greater is the sin of those who do not receive the message: for so CHRIST aggreeth these mens sin, saying, *John came in the way of righteousnes, and ye beleeved him not.* 2. Albeit self-conceited righteous People do not believe the doctrine of righteousnes by CHRIST, yet GOD will manifest the power of his truth, in the conversion of despised sinners; for, *The harlots believed John*, albeit the Pharisees did not. 3. The sight and example of other folks believing, and repenting in CHRIST, if it do not move us unto acknowledging of our sins also, and fleeing unto Christ, it shall stand as a witnes against us, to aggredge our sin and condemnation: Therefor saith he, *And ye when ye had seen it ye repented not.* 4. Remorse for not believing GODS word in his servants mouth, in time bygone, is a speciall spur and preparative to beleeve it the more solidly for time to come: Therefore saith he, *Ye repented not, that ye might believe him*, that is, When you saw that the Publicanes had outstripped you in the way of righteousnes, by believing Johns testimony of me, ye did not lament your unbelief, that you might give him so much the more credit for time to come, and so recover your losse by him in me.

Vers. 33. Hear another parable. There was a certain householder which planted a vineyard, and hedged it round about, and digged a wine-presse in it, and built a tower, and let it out to husbandmen, and went into a far countrey.

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35. And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36. Again

36. Again he sent other servants more then then the first, and they did unto them likewise.

37. But last of all, he sent unto them his son, saying, They will reverence my son.

38. But when the husbandmen saw the son, They said among themselves This is the heir, come let us kill him, and let us seise on his inheritance.

39. And they caught him, and cast him out of the vineyard, and slew him.

40. When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41. They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

Another parable convincing them of their wickednesse against God and his Son Christ; and denouncing judgement against them; and that whole ungrate nation, under the similitude of a houlholder, and his tennants, the substance whereof is this. As the tennants of the houlholder dealt with their Master and his servants, and his Son, the heir of the vinyard, so the Scribes and Elders of the Jews, with the rest of that unthankfull Nation, deals with God, and his servants the Prophets, and with his Son Jesus Christ: and as the houlholder punished these wicked tennants of the vineyard, so should God punish that wicked Nation, by taking the Gospel and face of a visible Kirk from them, and giving their rowm unto the Gentiles, who should bring forth better fruits then they had done. From this parable, learn, 1. That the Lords care of his visible Church, is comparable to the care which the most painfull husband man hath of his vineyard; he leaves nothing undone which may make it fruitfull: he giveth wholesome ordinances of Doctrine, Worship, Discipline, erecteth Governours, Civill and Ecclesiastick, appointeth them (as his tennants) to presse the fruits of a holy conversation from his people; and when they are remisse, he stirreth up some speciall instruments, faithfull Prophets and Preachers, to stir up all, and to exact of all the fruit of his labour upon his people, as may be seen in his dealing with the Jewish Church. 2. Ordinarly the Lord gets a bad meeting of his people, and specially of the Rulers of the Church, who look more each man unto his own ease, honour, and gain, then to the holy conversation of the people, and glory of God, as the example of the Jewish Doctors heer, and Rulers of the Lords people theweth. 3. When the body of Church-rulers are corrupt, if any of their fellows shall plead the Lords cause against them, these faithfull Servants shall readily be persecuted, evill intreated, and killed for their paines; as in the example of the Jewish Church is to be seen. 4. As men deal with Gods servants, so would they do with God himself, if he should come as a man to them, and put himself in their power, to try their affection unto him, as is evident in the Jewish Rulers, who slew Christ the Son of God, God manifested in the flesh. 5. When a people not only do bring forth no fruits of the Gospel, but also persecute such as do stirre them up unto their duetie; It is no reasonne with God to pour out his plagues upon them, and go away from them to some other people, as he dealt with the Jews after many provocations.

Vers. 42. Jesus saith unto them, Did ye never read in the scriptures,

The

The ſtone which the builders reſected, the ſame is become the head of the corner? this is the Lords doing, and it is marvellous in our eyes.

From the 118. Pſalm our LORD ſheweth, That it was foretold how the Rulers of the Church ſhould deal with himſelf, the Meſſiah, and with whas ſucceſſe. *Doct.* 1. The not Conſidering and Believing of the Scriptures; is the cauſe why many doe fulfill things foretold in the Scripture to their own ruine and condemnation; therefor ſayeth he, *Did yee never read?* 2. The gathering of the Church is compared to the building of a Temple, wherein the Miniſters and Rulers *are Builders.* 3. It was prophecied, that Chriſt ſhould bee eſteemed by the Church-men in his time, a Stone, not worthy to have any rowm in the building, and therefor ſhould bee rejected, and excommunicate by them; for it is written of Chriſt, *The Stone which the Builders refuſed.* 4. How baſely ſoever he was eſteemed of by them, yet as he was indeed the Ground-ſtone, the Strength and Glory of the Church, ſo ſhould hee bee ſeen, and acknowledged to be contrare to all oppoſition; for, *This Stone is become the Head of the Corner.* 5. The Divine Power of GOD appeareth moſt evidently in the exaltation of Chriſt in his Church, beyond the expectation, and contrare to the hearts of all his enemies; therefor ſaith he, *This is the Lords doing.* 6. The work of GOD about his Church in ſetting up the throne of Chriſt, is a moſt wonderfull matter in the eyes of all who have underſtanding; for, *It is marvellous in our eyes*, ſaith the Prophet.

***Verſ.* 43. Therefore ſay I unto you, The kingdome of God ſhall be taken from you, and given to a nation bringing forth the fruits thereof.**

Heer CHRIST applieth the laſt Parable, and the Pſalme laſt cited to the Scribes and Rulers, and to the reſt of the rotten members of that Church. *Doct.* 1. The Goſpel or the meanes of Grace, in a viſible face of a Church, is GODS Kingdome on earth, and the greateſt beneſite that can be beſtowed on a land: for ſo is it called heer. 2. The nation which doth not bring forth the fruits of the Goſpel, may juſtly be deprived of that Priviledge, as heer is threatned, *The Kingdome of GOD ſhall be taken from you.* 3. The Church may be ſtirred from one nation to another, but ſhall not ceaſe to be among ſome people; for, *It ſhall be given to another*, ſaith Chriſt. Thus he foretelleth them of the rejection of the Jewes, and the inbringing of the Gentiles.

***Verſ.* 44. And whoſoever ſhall fall on this ſtone, ſhall be broken: but on whomſoever it ſhall fall, it will grinde him to pouldor.**

Having threatned the whole nation of the Jewes, now he threatneth all his enemies of every ſort more ſpecially, Teaching us, 1. That ſome will ſtumble at him, as at a Stone of Offence, and will oppoſe him out of *Ignorance*, and inadvertance, as men do fall on a ſtone in their way: and ſome will oppoſe him out *of Malice*, and will ſet themſelves as adverſars to him, as the diſtinction of *falling on*, and *being fallen upon*, importeth. 2. The firſt ſort ſhall not only not prevail againſt him, but as heer is ſaid, ſhall be broken alſo, either to their repentance, as *Paul* was, or to their perdition, as ignorant and misbeleeving adverſars are. 3. Such as are adverſars out of malice, he will ſet himſelf againſt theſe; as heer he ſaith, *He will fall upon them* with his weight, and by his mighty power *grind them to pouldor*; that is, deſtroy them utterly, by the higheſt degrees of puniſhment, and thus he telleth the chief Prieſts, and Phariſees their own particular doom.

Verſ. 45.

Vers. 45. And when the chief prieſts and Phariſees had heard his parables they perceived that he ſpake of them.

46. But when they ſought to lay hands on him, they feared the multitude, becauſe they took him for a prophet.

Theſe men take up CHRISTS meaning, but do make no good uſe of the warning. *Doct.* 1. Threatnings profite not, but rather do irritat deſperatly wicked men; as heer they deſired *to lay hands on him.* 2. Chriſts moſt malicious adverſars (though they be ſet for blood) yet can do no more then GOD will ſuffer them to do, as heer is to be ſeen. 3. As long as the Body of the People do favour Chriſts Cauſe, perſecuters will not vent all their deſignes againſt Chriſt and his followers; as heer, *They ſought to lay hands on Chriſt, but they feared the multitude.* 4. The leaſt good opinion of Chriſt will ſerve for ſome uſe: albeit not to the parties ſalvation, yet to the advantage of Chriſts Cauſe, as heer it ſerved for ſome uſe, *That they took him for a Prophet.*

CHAPTER XXII.

The parable of the marriage of the Kings Son. to verſ. 15. *The Phariſees tempt Chriſt about tribute to Ceſar,* verſ. 23. *and the Sadduces tempt him about marriage in the reſurrection,* verſ. 34. *The Phariſees again tempt him about the greateſt commandement in the law; and our Lord tryeth their skill in Scripture, by a queſtion about the Meſſiah.*

Vers. 1. AND Jeſus anſwered, and ſpake again unto them by parables, and ſaid,

2. The kingdome of heaven is like unto a certain king, which made a marriage for his ſon,

3. And ſent forth his ſervants to call them that were bidden to the wedding, and they would not come.

4. Again he ſent forth other ſervants, ſaying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen, and my fatlings are killed, and all things are ready: come unto the marriage.

5. But they made light of it, and went their wayes, one to his farm, another to his merchandiſe:

6. And the remnant took his ſervants, and intreated them ſpitefully, and ſlew them.

7. But when the king heard thereof, he was wroth: and he ſent forth his armies, and deſtroyed thoſe murderers, and burnt up their city.

THE ſcope of this parable, is, to ſet forth the manner of acceptance of the Goſpel preached: Some reject the offer altogether, ſome not only reject the offer, but do abuſe, and perſecute the Church, and Preachers of the Goſpel: Some do join themſelves in Truth into the fellowſhip of the Grace of God in Chriſt; and ſome do join themſelves unto the Church in hypocriſie, being called only externally, but not elected; All this is repreſented in a ſimilitude of the marriage of the Kings Son. In which

Parable, or presupposed History, what is given to understand, 1. That Communion and Fellowship with Christ in all graces, in his Church visible, duely preached to the World, is like a feast, a marriage feast of the kings Son, abounding in all means of life, and joy, and honour, ready prepared, and offered unto men liberally and freely to be bestowed on such as will receive the offer, as is described, *verſ.* 1, 2, 3, 4. 2. The acceptance which the offer of the Grace of Christ in the Goſpel receiveth at the hands of many men, is like the meeting which was given to the invitation unto the Kings Feaſt; for many make light account of the offered favour, every man preferring his own naughty matters unto the Kings grace tendered unto them, *verſ.* 5. and ſome not only reject the offer, but alſo perſecute and kill the Preachers, as *verſ.* 6. 3. The rejecters of the Goſpel of GOD grace in CHRIST, offered unto them in the Goſpel, and much more the perſecuters of the LORDS Servants who make the offer, ſhall be ſerved as the moſt wicked and rebellious murderers were, that is, They ſhall be deſtroyed and periſh in the juſt indignation of GOD, verſ. 7.

Verſ. 8. Then ſaith he to his ſervants, The wedding is ready, but they which were bidden were not worthy.

9. Go ye therefore into the high wayes, and as many as ye ſhall finde, bid to the marriage.

10. So thoſe ſervants went out into the high-ways, and gathered together all as many as they found, both bad and good: and the wedding was furniſhed with gueſts.

From this part of the parable, learn, 1. Before the Goſpel who will, and oppoſe it who will, GOD ſhall not want a Church; but ſhall have as many as hee pleaſeth, for the countenancing of his rich and free grace, and glorifying of JESUS CHRIST, ſome coming in to the Goſpel in truth, *good gueſts*; ſome coming in to the Church in hypocriſie, *bad gueſts*, and all by the miniſtery of Chriſts Servants, repreſented by the furniſhing of gueſts to the Kings marriage feaſt.

Verſ. 11. And when the king came in to ſee the gueſts, he ſaw there a man which had not on a wedding garment:

12. And he ſaith unto him, Friend, how cameſt thou in hither, not having a wedding garment? And he was ſpeechleſs.

13. Then ſaid the king to the ſervants, Bind him hand and foot, and take him away, and caſt him into outer darkneſs: there ſhall be weeping and gnaſhing of teeth.

From this part, learn, 1. That ſuch as joine themſelves to the Church in hypocriſie, and have no care to honour GOD by a holy life, flowing from faith and love toward JESUS CHRIST, ſhall be remarked and obſerved ſo particularly, that if there were but one, he ſhall not eſcape, but ſhall be condemned, and caſt in hell, there to be tormented for ever; repreſented by the puniſhment of the man who came in to the feaſt, as a friend, *But without a wedding garment*, that is, without purpoſe or care to honour the mariage, or the Bridegroom, by a holy life proceeding from faith and love toward Chriſt.

Verſ. 14. For many are called, but few are choſen.

The reaſon of this different manner of receiving the offer of the Goſpel is marked.

Doct.

Doct. The cause why some receive the grace of Christ offered in the Gospel, in a better manner then the multitude of others do, and do adorn the Gospel by a holy conversation, flowing from faith and love to JESUS CHRIST, as the multitude of others do not, is not in the men themselves, but in the free grace and love of GOD, electing some unto Grace and Glory; and leaving others to answer for their meeting given to this call; for, *Many are called, saith he, but few are chosen.*

Vers. 15. Then went the Pharisees, and took counsel how they might intangle him in his talk.

16. And they sent out unto him their disciples, with the herodians, saying, Master, we know that thou art true, and teacheſt the wayes of God in truth, neither careſt thou for any man: for thou regardeſt not the perſon of men.

This is Christs rancounter with the disciples of the Pharisees and Herodians: they go about either to make him odious to the people, if hee should allow tribute, or make him seem an enemy to Cesar, if hee should disallow it: Hence learn, 1. The enemies of Christ will not rest till they perish, but will assay one meane after another to draw inconveniences upon him, and his followers: for heer again, *They take counsell how to intangle him in his talk*, that they may have advantage of his words. 2. How close soever Christs enemies shall cary their plot, he will bring it forth to light, these men will not appear themselves, but hound out, and suborn others lesse suspected; for, *They sent out the Disciples with the Herodians*, men of the Court-religion, following Herods way, who was half an Idumean, and half a Jew, men subtile and politick, and fit to take advantage of words; if any thing should have escaped Christ, to the seeming prejudice of Cesar, or his Deputes. 3. It is admirable how fair a shew bloody adversars of Christ may make of their great respect to Religion, of their estimation of upright Teachers, of their desire to grow in knowledge, from the love of truth, and such-like, and yet intend nothing but to intangle, insnare, betray, and destroy CHRIST and his Servants; for who can speak or pretend fairer then these men, saying, *Master, wee know that thou art true, &c.* 4. How benummed and seared with a hote iron is the conscience of hypocrites, who being convinced of the truth of a mans doctrine, and of his honestie and fidelity, yet will not only not believe him, but also seek to destroy him, as these men give evidence. 5. The properties of a faithfull Preacher are, 1. He is a true and upright man, whose heart, and words, and wayes do agree: He teacheth not mens precepts and devices, or his own dreams, *but the wayes of God*; Hee teacheth truth, in truth truely, for the right end, in sincerity aiming to inform, and perswade men to imbrace truth; His affections do not make him wrest his commission, for feed or favour; Hee careth not for the feed or favour of any man, so as to wrest the Truth for any mans cause, but without partiality, or personall respects he delivereth the same Truth equally unto all, *not regarding the person of man.*

Vers. 17. Tell us therefore, What thinkeſt thou? is it lawfull to give tribute unto Cesar, or not?

After their flattering insinuation they present the snare; wherein wee learn, That it is an old craft of the devil, to labour to draw the Preachers of the Gospel in dislike either with the People, or with the Magistrate, into the one snare, failling the other; for thus they say, *Is it lawfull to give tribute to Cesar, or not?* thinking, if he said

Yea, the People ſhould have him as an adverſar to the liberties of his native kingdom: if he ſaid, Nay, he might be held guilty of treaſon and ſedition.

Verſ. 18. But Jeſus perceived their wickedneſſe, and ſaid, Why tempt ye me, ye hypocrites?

From Chriſts anſwer, learn, That it is impoſſible to deceive the LORD, Hee knoweth the hypocrite, whatſoever viſorn he put on, for Jeſus perceived their wickednes. 2. Hee will let the hypocrite know ſometime, that hee will not bee mocked: therefor ſayeth he, *Why tempt ye me, yee hypocrites?*

Verſ. 19. Shew me the tribute-money. And they brought unto him a peny.

20. And he ſaith unto them, Whoſe is this image and ſuperſcription?

21. They ſay unto him, Ceſars. Then ſaith he unto them, Render therefore unto Ceſar, the things which are Ceſars: and unto God, the things which are Gods.

By calling for the ſtamp of the Tribute-money, and finding by the Image and Superſcription of the Money, that they had by agreement ſubjected themſelves unto Ceſar, and taken him for their king, and ſtriken coyn for his uſe, he concludeth the queſtion as ſolved, and biddeth them, *Give unto Ceſar that which is Ceſars, and unto God that which is Gods:* Hence learn, 1. Where a Kingdome hath ſubjected themſelves unto a King, and become his Subjects, and Tributaries, it is lawfull to pay tribute unto him; *Give unto Ceſar that which is his.* 2. Chriſt is no enemy to Magiſtracie, nor to civill Rulers, but teacheth men to give them their due; for, *Give unto Ceſar that which is Ceſars*, ſaith hee: and therefore it is reaſon that Magiſtrates bee as carefull, that GOD have what is due to him, in Religion and obedience of his Commands, as he is carefull that their due be given to them. 3. Men ſhould ſo regard Kings and Rulers, as they do not misken God, but reſpect, honour, and obey him above all; Therefore ſaith he, *Give unto God that which is Gods.*

Verſ. 22. When they had heard theſe words, they marvelled, and left him, and went their way.

They find themſelves diſappointed, and with a fruitleſſe admiration of Chriſts wiſdome, do depart. *Doct.* Chriſts adverſars in end will find themſelves miſtaken in their vain hopes, which they have had to enſnare him, or his: and all that open the mouth againſt him ſhall be aſhamed, as, *Theſe men marvelled and went away.*

Verſ. 23. The ſame day came unto him the Sadducees, which ſay that there is no reſurrection, and asked him,

24. Saying, Maſter, Moſes ſaid, If a man die, having no children, his brother ſhall marry his wife, and raiſe up ſeed unto his brother.

In Chriſts rancounter with the Sadducees, learn, 1. CHRIST will yoke with all his adverſars, and will diſpute with all Sectaries, and confound them; new exerciſes, new diſputes, new contradictions, new temptations abide our LORD and his Church, for after the Phariſees and Herodians are gone, the *Sadducees* come. 2. It is a ſpeciall policie of Satan to multiply his temptations one after another, ſo near in time as hee can; for, *The Sadducees came that ſame day.* 3. Multitudes of Sects and Schiſmes is no new nor ſtrange thing, but the juſt punishment of a corrupt Church, not onely *Phariſees* and *Herodians*, but *Sadducees* alſo, ſet on by turn upon our Lord. 4. No errour ſo mon-

so monstrous, but it will find Patrons, and Followers among them; who do not follow Christ: for the beastly errour of the mortality of the Soul, and denying the Resurrection of the Body, findeth *beer Sadduces* to professe it.

Vers. 25. Now there were with us seven brethren, and the first when he had married a wife, deceased, and having no issue, left his wife unto his brother.

26. Likewise the second also, and the third, unto the seventh.

27. And last of all the woman died also.

28. Therefore in the resurrection, whose wife shall she be of the seven? for they all had her.

Because that in the resurrection the Sadduces conceived that every man is to return to his worldly estate and condition, as wife, children, and goods, and thus do see many absurdities follow (as they apprehend) upon their own suspicion, therefore they reject this article of faith, and proponeth their conceit as an unanswerable doubt unto Christ. Hence learn, 1. The conceiving spirituall things of in a fleshly manner, is the ground of mistaking of the Truth, and setting up of errours and heresies, as appeareth in these Sadduces; they apprehend the doctrine of eternall life to bee this, That the course of this temporary life shall be renewed, and made perpetuall. 2. No man seemeth wiser in his own eyes then the blindest hereticks do; they conceive that Christ himself cannot answer their objections against the Truth, and this imboldneth *these Sadduces to dispute.*

Vers. 29. Jesus answered and said unto them, Ye do erre, not knowing the scriptures, nor the power of God.

30. For in the resurrection they neither marry, nor are given in marriage; but are as the angels of God in heaven.

CHRIST confuteth them by Scripture. *Doct.* 1. If the Scriptures be not understood and beleeved, it cannot misse but errours will arise: for nothing els but this light can preveen or remove errours; for, *They erred, not knowing the Scriptures.* 2. It is necessar for quieting of our mindes in the trueth of GODS Word, that we look only to the promise of GOD, and to his ability, to performe all what he hath promised; Therefor saith he, *Ye erre, not knowing the Scripture, nor the power of GOD.* 3. After the resurrection we shall be set free from the infirmities whereunto now we are subject; and shall neither need meat, nor drink, nor marriage, but shall be upholden immediatly of GOD, without means, as Angels are, and shall be imployed only in the immediat service of GOD, *As the Angels of Heaven are.*

Vers 31. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32. I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

Having reproved their errour, he confirmeth the true doctrine by Scripture: Hence learn, 1. That no sufficient silencing of errour can be, till the contrare truth be made clear by Scripture; Therefor saith he, *Have ye not read?* 2. Whatsoever is said in Scripture, should be taken as spoken unto us, and that by GOD; for, *Have ye not read, that which is spoken* UNTO YOU BY GOD? saith he. 3. Whatsoever the Scripture doth import, by good consequence is to be accounted for GODS speach, and that which in read-

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ing should be so understood, as if it were expressed, as heer CHRIST reckoneth, *Concerning the resurrection, have ye not read?* saith he; for the Scripture doth not stand in letters or syllabs, but in the sense of words, and in the truely inferred consequences from thence. 4. Whosoever are within the Covenant of Grace, whose GOD the LORD is by Covenant, they are sure to live in Heaven with GOD, after this life, and to have their bodies raised at last unto immortall life: because GOD is the Saviour and Redeemer, not of *the soul* of his Elect only, but also of *the body*; therefor there must be a resurrection of the body; for, *GOD is not the GOD of the dead, but of the living*: that is, His Covenant to be a mans GOD, will not suffer the man to perish in soul or body, but though temporall death overtake the body, yet the soul must live, and not die, but be for ever in a blessed condition with God, and the body must not alwayes remain under the power of death, but must be raised at last to an immortall condition, that it may also live for ever by his power, who hath proclaimed himself *the GOD* of his own people, and hath taken this stile, and will keep it for ever.

Vers. 33. And when the multitude heard this, they were astonished at his doctrine.

This is the issue of the contraversie. *Doct.* The end of disputation against the Truth is a further clearing of it, and glorifying of CHRIST, as heer, *The multitude were astonished at his Doctrine.*

Vers. 34. But when the Pharisees had heard that he had put the Sadduces to silence, they were gathered together.

35. Then one of them which was a lawyer, asked him a question, tempting him, and saying,

36. Master, which is the great commandement in the law?

This is a new rancounter with the Pharisees, who though they were refuted sundry times before, and had heard that the Sadduces were put to silence, yet they do resolve a new assay; and after consultation, do hound out one of their learned Rabbies, thinking to give Christ some effront upon a disputable question, concerning, *What is the greatest commandement in the Law?* *Doct.* 1. In these perverse men, the blindnes, the boldnes, the obstinacie, the malice of Christs enemies is to be seen, they renew their onsets frequently, *They gathered together, and sent out one to tempt him.* 2. The adversars of CHRISTS Grace will seem to be much for the Law, even when they are against the true end of the Law, that is, against forgivenes of sin through CHRIST, which is the greatest matter of the Word of GOD.

Vers. 37. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy minde.

38. This is the first and great commandement.

Our Lord having to do with a proud hypocrite, puffed up with a conceit of his own righteousnesse, doth so answer him, as he layeth out the spirituall meaning of the Law, that the man might see how short he came in the obedience thereof, and so doth teach us, 1. That the commandements are not obeyed, except the obedience proceed from love, this is imported in, *Thou shalt love the LORD.* 2. The commands are not satisfied, except the whole man wholly in all things obey, whith his whole minde, affections, and the strength of all the powers of soul and body; Therefore sayeth he, *With all thy heart, soul and minde.* 3. To love GOD is the greatest Command, because it is the fountain of the obedience of all the commands, and also, because all the commands

minds of the first table are but branches, and evidences in part of our love to GOD. 3. The great commandement is not fulfilled, except a man in the sense of his short comming in love to GOD, seek for reconciliation with him; enter in a covenant of grace with him; and make use of his friendship, as of a reconciled GOD; Therefor saith he, *Thou shalt love the LORD thy GOD.* 4. The commandement of loving GOD with all our might, and adhering to him as reconciled unto us, and made ours by covenant, is first to be looked unto, as being of greatest consequence; for, *This is the first and great command, to love the LORD thy GOD.*

Vers. 39. **And the second is like unto it, Thou shalt love thy neighbour as thy self.**

The Pharisee asked of one Commandement, and our Lord in his answer giveth two, comprehending all: This Commandement is called the second, because it is in the next rowm after immediat worship of GOD to be looked unto; and because it is the summe of the second Table. It is called *like unto the first*, because it hath the same authority, it requireth like spirituall and constant obedience as the first; and must bee joined with the first, by such as would bee found obedient unto the first; and herein the envie and malice of these Pharisees is taxed, who pretended to love GOD, and yet did hate the Saviour, his Son, and all peoples Salvation, who must be saved only by him. *Doct.* 1. So many as profesie love to GOD, must set themselves to love their neighbour also, at his command; for he can not love GOD who will not love his neighbour, therefore saith he, *The second is, love thy neighbour.* 2. It is lawfull to love our selves, yea it is a commanded duety after our love to God, and with our love to God; and from our love to God; that is to say, So as our love to our selves bee not in the first rowm, which belongeth to God, so as our love of our selves bee subordinat unto the love of God, and may make us forth coming to the honour of God, and doeth not prejudge our love to God, but further the same: for the Command which sayeth, *Love thy neighbour as thy self*, sayeth, *Love thy self*, by a second and like command, depending on and flowing from the first. 3. A right ordered and measured love to our selves, is the rule and measure of our love to our neighbour; the love of God must be preferred both to our selves and neighbour, so as we must not please our selves or our neighbour, by displeasing God, but our love to God being fixed in the own place: Then in reason, as we would have others to do unto us, do wee also unto them; for, Thou shalt love thy neighbour as thy self, that is, Sincerly and constantly.

Vers. 40. **On these two commandements hang all the law and the Prophets.**

The Pharisee did move the question, concerning the greatest commandement in the Law, meaning the morall law; CHRIST having answered, telling him, that he had not only satisfied the question concerning the greatest commandement of the morall Law, but also had given him the summe of the whole Law, yea not only so, but also had given him the summe and scope of the whole Books of Scripture; whereupon doth hang the whole Doctrine of Moses and the Prophets; *On these two commandements*, saith he, *hang all the Law and the Prophets*; and so shall we find it to be, if we consider the matter: for the sum and scope of the Scriptures may be comprehended in these three: The first is, To shew us what duetie the perfite Law of GOD requireth of us: The second is, To shew how being found short of our duetie, and guilty of fearfull transgressions

greſſions of the Law, we may be reconciled with GOD; The third is, To ſhew how, and by what rule, we ſhall walk before GOD in new obedience: Now all theſe three will be found in CHRISTS anſwer, and in theſe two great commandements; for, 1. In theſe great commands, the duty of perfite love is firſt injoined; for it is ſaid, *Love GOD with all thy heart; and thy neighbour as thy ſelf.* 2. Upon our preſuppoſed ſhort-comming in our duty, the ſeeking unto the Covenant of Reconciliation is inſinuat, and injoined in theſe words THY GOD, *Thou ſhalt love the LORD thy GOD.* 3. After the covenanting there is injoined an indevour of ſincere ſetting unto the obedience of the whole Law, with our heart, minde and ſoul, *Thou ſhalt love the LORD thy GOD*, &c. and if the words be exponed thus, then indeed upon theſe two commands all the Doctrine of the Law and Prophets doth hang, as explications of them, and inducements, and directions unto the obedience of them.

Verſ. 41. While the Phariſees were gathered together, Jeſus asked them,

42. Saying, What think ye of Chriſt? whoſe ſon is he? They ſay unto him, The ſon of David.

43. He ſaith unto them: How then doth David in ſpirit call him Lord, ſaying,

44 The LORD ſaid unto my Lord, ſit thou on my right hand, till I make thine enemies thy footſtool?

45. If David then call him Lord, how is he his ſon?

Our LORD thinketh it not ſufficient, wiſely to anſwer the tempting queſtions of his adverſars, but he will alſo ask queſtions of them, to put them to ſhame, and ſo to humble them, and withall ſhew forth his own God-head ſpoken of in Scripture, if poſſibly ſome of them might beleeve and be ſaved; and howſoever, that his own might be edified. *Doct.* 1. As it is good to be zealous of the Law, ſo it is neceſſar to know the Meſſiah, who redeemeth men from the curſe of the Law: for our LORD having anſwered the Phariſees queſtion about the Law, asketh them, WHAT THINK YEE OF CHRIST? 2. CHRIST is a very man lineally deſcended of David; for hee is *Davids Son* ſo ſay, even the Phariſees. 3. CHRIST is alſo very GOD; for he is *Davids Lord*, equall with the Father, *The Lord ſaid to my Lord*, ſaith David. 4. The Son of David, and Davids Lord, diſtinguiſhed from the Father, as one of the perſons of the God-head, is but one perſon; for, *Davids GOD*, and *Davids Son*, is heer ſpoken of as one perſon. 5. CHRIST is Fellow-partner of divine glory with the Father; for, *Sit thou at my right hand*, ſaith the Father. 6. Chriſt ſhall not want enemies who ſhall oppoſe his kingdome; this is imported in, *Thy enemies.* 7. Chriſts enemies ſhall be put under his power; for it is ſaid of the Father, *Till I make thine enemies thy footſtool.* 8. There is but one divine power of the Son and Father, for as the Son reigneth in majeſtie over his enemies, ſo the Father purteth them down alſo; for, Sit thou, till I put them down, is, *Reigne thou*, till this be done. 9 None can conciliat the ſpeaches in Scripture concerning CHRIST, except he who beleeveth and acknowledgeth him, to be GOD and Man in one perſon, for if David call him Lord, how is he his ſon? no anſwer, but he is both GOD and Man.

Verſ. 46. And no man was able to anſwer him a word, neither durſt any man (from that day forth) ask him any moe queſtions.

The iſſue of this diſputation is ſet down, to teach us, 1. That all Chriſts enemies will be beaten in diſputation, and put to ſilence: the force of Divine Truth pre-

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deadly put foorth, is irresistible; Therefor it is said, *No man was able to answer him.* 2. The conviction of Gods enemies may bee expected, but the conversion of all the convicted can hardly be expected: for, *They could not answer, and they durst not ask more questions*: there is all, we hear of no good use they make of this.

CHAPTER XXIII.

Our Lord painteth forth the Scribes and Pharisees, in their own colours, before the people, and denounceth woe and wrath on them, to vers. 37. and destruction on Jerusalem.

Vers. 1. THen spake Jesus to the multitude, and to his disciples.
2. Saying, The Scribes and the Pharisees sit in Moses seat.
3. All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.

OUr LORD having put his adversars to silence, doth take course to save his people from their wayes. *Doct.* 1. The people must be warned to beware of the contagion of corrupt teachers, when they will not amend their doings: for this is the course which CHRIST taketh about the Pharisees and Scribes. 2. Albeit the faults of teachers must not be spared, yet their authority and office must be guarded, least the message of God by their mouth be marred, their office must be defended, albeit their persons be corrupt: Therefore saith he, *They sit in Moses chair*, that is, They succeed to Moses in the ordinar office of teaching the Word of GOD. 3. What Moses successours teach, as Moses successours, must be obeyed; that is, The trueth which from the warrand of Gods Word is recommended unto us, from corrupt teachers clad with lawfull authority to teach, we ought to obey it, because the message is the Doctrine of GOD, albeit the Messenger be corrupt; for it is said, *Whatsoever they bid you do*, as Moses successours, with Moses warrand, from the LORDS mouth, *That observe, and do.* 2. People are in danger to follow the example of the evil life of corrupt teachers, rather then the command of GOD delivered in their doctrine, and therefore had need to bee warned; for saith he, *After their works do not.* 3. Whatsoever commanded works a man doeth, and not for the commanded ends, before GOD, it is as good as no doing: Therefor, albeit the Pharisees did many works commanded in the Law, yet because they did them to bee seen of men, and as works meritorious to oblidge God, and were more carefull of the outward ceremonies of the Law, then to observe the moral duties of Justice and Mercy; therefore what they did, was counted, as *If they did not*; and Christ saith of them, *They say, and do not.*

Vers. 4. For they binde heavy burdens, and greivous to be born, and lay them on mens shoulders, but they themselves will not move them with one of their fingers.

The LORD giveth a reason of this caveat, given concerning the Pharisees. *Doct.* 1. The doctrine of the Law morall and ceremoniall, separat from the true intent of it, which is to lead unto the Gospel, where Grace and Strength is to be had for Righteousnes and new Obedience, is a yoke unsupportable, and heer called, *A Heavie burden, and grievous to be born*; and therefor to presse morall duties on a people, without teaching them how to draw strength from CHRIST for obedience, is, To binde

heavy burdens on their shoulders. 4. Hypocrites do teach people most imperiously, and with least compassion, contributing least of any men unto the inabling of the people unto obedience, whether by wisdome of doctrine, or example, or prayer; therefore sayeth Christ, *They do not move them with their finger.*

Vers. 5. But all their works they do, for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,

Phylacteries were some ribans, or fringes, whereupon were drawn the words of the Law, to put them in minde to keep the Ten Commands, as is prescribed among other ceremonies, *Exod.* 13. *Numb.* 15. 38. and *Deut.* 6. 8. and heer our LORD reckoneth out their faults more specially: The first is, Their vain ostentation of holines, and ambitious seeking of vain applause of men, to which end they did write the words of the Law on the borders of their garments, as if they had been all made up of the love of the Law. *Obs.* 1. The nature of hypocrites is to studie more to seem religious, then to bee religious, to please men with appearances, rather then to please GOD in truth; for, *They do all their works to be seen of men.* 2. Hypocrites are most in affecting of ceremoniall observations, and outward parts of commanded duties, neglecting the substance; for, *They make broad* (saith he) *their phylacteries.*

Vers. 6. And love the uppermost rooms at feasts, and the chief seats in the synagogues,

7. And greetings in the markets, and to be called of men, Rabbi, Rabbi.

Their second fault is, vain affectation of preheminence, and respect in all things above other people, in all sort of conventicles within doors, and without, as seats in churches, in meetings, and to have stately stiles of *Rabbi, Rabbi.* *Doct.* 1. Albeit the Lord doth not condemn respects and reverence due to men, according to their callings and places, yet he condemneth love, and ambitious affectation of their respects, saying, *They love the uppermost rooms.* 2. Hypocrites and vain men, leave worthy of respect or honour, are most ambitious and desirous to have respect; for, *They love the first seats*, the first *Salutation*, and the stile of *Rabbi, Rabbi.*

Vers. 8. But be not ye called Rabbi, for one is your master even Christ, and all ye are brethren.

CHRIST dischargeth such vain titles, and giveth a reason for it. *Doct.* 1. Stately stiles worthy men are not simply distinguished for order, and for their office sake, from other men, but also are exalted over their brethren in stately dignity. (after the manner of civile or stately stiles of honour, given to men in the kingdomes of this world) do not beseem the Ministers of CHRIST; therefor saith he, *Be not ye called Rabbi, Rabbi, for all ye are brethren.* 2. Such as take such stately stiles unto them, whereby they would set themselves above their brethren in that same office, are injurious to CHRIST, who in the Church hath appointed only a Ministry, and hath reserved to himself alone, all stately preheminence; and they are injurious also to their fellow-ministers, whom Christ hath made equall in office as brethren (howsoever naturall and civile differences, for age, and other respects be keeped) *For one is your Master*, even *CHRIST, and all ye are brethren.*

Vers. 9. And call no man your father upon the earth: for one is your father which is in heaven.

Our LORD doth not discharge the simple Name of *Father*, but the stately exaltation of any man under this name, to the prejudice of GODS glory, and teacheth

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we that we should not put too high an estimation upon any man, for whatsoever is in him, or good received by him: because this doth derogate unto the Glory of GOD, when we attribute too much unto men; for all the glory of Fatherhood and derivation of any good thing toward us, ought to be given unto GOD alone; for, *One is your Father, that is in Heaven*, saith he.

Vers. 10. Neither be ye called masters: for one is your master, even Christ.

From this, learn, 1. That we are very ready to ascribe something unto our selves, if by any gifts given unto us, any should profite or be informed; Therefor, as before he said, *Be not called Rabbi*; so heer again he saith the second time, *Be not called Master*, The meaning is arrogat to your selves no more then is the creatures due, when you teach others by GODS gift bestowed upon you; and if any do ascribe unto you any more then is due, see that ye admit not this sacrilegious commendation; this is, *Be not called Masters*. 2. All the authority of teaching, and all the light in the Teacher, and all the successe of teaching, doth flow from the powerfull Teacher CHRIST; for, *One is your Master even* CHRIST: and from him it is taken sacrilegiously, whatsoever is given unto the creature, above the place of his instrument.

Vers. 11. But he that is greatest among you, shall be your servant.

Heer he teacheth the right strife for greatnes, and dischargeth prelacie. *Doct.* The Majority of the Ministers in the Church, standeth not in the exalting of any man with higher power over the rest; but in true humility and subjection of a man unto his brethren, and being ready to serve them, for promoving the work of GOD in their hands: Therefor saith he, *He that is greatest among you, let him be your servant*.

Vers. 12. And whosoever shall exalt himself, shall be abased, and he that shall humble himself, shall be exalted.

This Doctrine CHRIST doth confirme by a promise on the one hand, and a threatning on the other. *Doct.* 1. The more ambitious a man sheweth himself, the lesse shall he be esteemed of by good men, and the more shall GOD put contempt upon him; for, *Whosoever shall exalt himself, shall be abased*. 2. The more a man in conscience of his own sinnes of love to his brethren, and obedience unto GOD, shall humble himself before GOD and Men, the more respect and estimation shall be put upon him; for, *He that humbleth himself, shall be exalted*.

Vers. 13. But wo unto you, Scribes and Pharisees, hypocrites, for ye shut up the kingdome of heaven against men: for ye neither go in your selves, neither suffer ye them that are entering to go in.

Upon the Scribes and Pharisees CHRIST denounceth wo, eight times, for their severall vices: The first wo, For hindering the Gospel. *Doct.* 1. The LORDS indignation is great against corrupt teachers, and church-men: hee will have more sharply handled, then any other vitious persons, saying, *Wo unto you Scribes and Pharisees*. 2. To belie our profession is an odious sin; Therefore saith hee, *Wo to you hypocrites*. 3. Men by nature are exiles from Heaven, and from the Grace of GOD offered in the Gospel, but by the right or wrong ministeriall dispensation of the Word and Ordinances of GOD, the door of Heaven is opened or shut; *You*, saith he, *shut up the kingdome of Heaven against men*. 4. It is a fearfull challenge against corrupt teachers, that they do not come to CHRIST themselves, and also do divert others to their power, by their ill example or doctrine; This is it he saith, *You neither go in your selves, nor suffer others to go in*.

Vers. 14. Wo unto you Scribes and Pharisees hypocrites, for ye devoure widowes houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

A second wo, is, For their avarice. *Doct.* 1. As ambition and hypocrisie go together, so also ambition and avarice go together: Therefor saith he, *You hypocrites devour widows houses.* 2. The simple and ignorant helples souls are the prey of corrupt churchmen, such as are *Widows houses.* 3. It is no new thing that corrupt church men finde out shifts to catch peoples goods, as by satisfactions, merits, indulgences, absolution, soul-masses, &c. for, *You devour widows houses.* 4. The most cursed shift that can be devised, may be cloaked with the pretence of Religion; Therefor saith he, *For a pretence they make long prayers.* 5. The fairer pretence bee put upon a wicked course, or a wicked work, the sin is the greater, and the punishment shall be the greater also; This is it he saith, *Therefor ye shall receive the greater damnation.*

Vers. 15. Wo unto you Scribes and Pharisees hypocrites; for ye compasse sea and land to make one proselyte, and when he is made, ye make him twofold more the childe of hell then your selves.

The third wo, is, for their blind zeal, to poyson others with their errours, to make them proselytes, or to draw them to their sect. *Doct.* 1. Seducers will bee more busie to draw others to their errour, then Teachers of the Truth use to bee diligent for drawing others to the truth, *Yee compasse*, saith he, *sea and land, to make a proselyte.* 2. The more paines in false zeal, and the more speed a man commeth in perverting others, the more measure of vengeance abideth him; Therefore saith hee, *Wo unto you for this.* 3. The more a man do profite in the schoo of errour and superstition, the more he is the child of hell and Satan, for the originall of errours is from hell, and Satan is the father of errour, superstition, and heresie, *Yee make him the childe of hell*, saith he. 4. Young Proselytes, who drink in superstition at the perswasion of learned seducers, are far more taken with the false opinions, and more addicted to these false superstitions then their teachers are, conceiving them to be truths; when these old deceivers do but laugh, to see the credulity of the deluded; this is it he sayeth, *You make him twofold more the children of hell then your selves*; to wit, In respect of believing these errours which you teach them; for in other respects the deceivers were the elder sons of Satan.

Vers. 16. Wo unto you, ye blinde guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debter.

The fourth wo, is, for their erroneous doctrine, and being blinde guides, evidenced in their dispensing with oaths, and taking of the Name of God in vain, esteeming nothing of an oath made by the temple, and making the oath sworn by the gold of the temple, obligatory, *vers.* 16. for the teaching of which errour, hee condemneth them as blinde fools, *vers.* 17. The like fault he findeth with them, in their preferring an oath made by the gift on the altar, above an oath made by the altar, *vers.* 18. for which he reproveth them as blinde fools, *vers.* 19. and correcteth their errour, to *vers.* 23. Hence learn, Corrupt Church-men do corrupt Religion also, and mislead the people fearfully; they become blinde guides, whose office requireth that they should be wise, and Seeing-guides, in which case Wo to the People, but chiefly Wo to the blinde guides. 2. Swearing by the creature is no new sin, for these corrupt

hypocrites did after swearing by the creatures, as by the *temple, altar, gold*, and *gift*.

3. Corrupt Church-men make things to bee sin or no sin, as it serveth their purpose, as heer they made an oath by the *Temple* to be none and an oath by the *Gold* of the temple to obledge. 4. To make light of any oath by the creature, (as not obligatory) doeth open a door to superstition and perjurie: for to swear by the Temple, they said it was nothing, and CHRIST asketh, *Whether is greater the gold, or the Temple which sanctifieth the gold?*

Vers. 17. Ye fools, and blinde: for whether is greater the gold, or the temple that sanctifieth the gold?

The LORD rebooketh them sharply, for this their corrupt doctrine. *Doct.* 1. When men depart from the rule of GODS Word, in determining of sin, they prove themselves foolish and blind; Therefor CHRIST calleth them, *Ye fools and blind.* 2. As any thing draweth more neer unto GOD in relation of service, so is it in a higher degree more holy, to wit, By way of consecration, and use: for the Temple that signifies CHRIST and his Church, is more holy then the gold, which signified the gifts of CHRIST. 3. Superstition, and errour blinds the minde, and besots the heart; for he saith, *Ye fools and blind.*

Vers. 18. And whosoever shall swear by the altar, it is nothing: but whosoever sweareth by the gift that is upon it, he is guilty.

19. Ye fools and blinde: for whether is greater, the gift, or the altar that sanctifieth the gift?

20. Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

Our LORD goeth on to tell more of their corrupt doctrine: Hence learn, That he that sweareth by the creature, whether he intend to swear by God or not, sweareth indirectly by GOD the Creator also, because the creature hath nothing but from GOD, and as it is his creature; for saith CHRIST, *He that sweareth by the Temple or Heaven sweareth by him that dwelleth therein*, &c. Such oathes are not allowed any way heer, but a double fault is taxed in the Pharisees, first that they taught men to swear by the creature, next that they made some of such oaths not obligatory, and some of them obligatory, as they thought fit.

Vers. 23. Wo unto you Scribes and Pharisees, hypocrites; for ye pay tith of mint, and anise, and cummin, and have omited the weightier matters of the law, judgement, mercy, and faith: these ought ye to have done, and not to leave the other undone.

The fifth wo, is, for their ostentation of precise keeping of the Law in the least things, while in the meantime they despited the Law in the greatest duties. *Doct.* 1. It is no new thing for *hypocrites* to make a businesse about small matters, and in the meantime to reject the most weighty duties; for the Pharisees, *They tithed anise, and omitted mercy.* 2. The discharge of greater duties, do not liberat a man from his obli-

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gation to do the smallest duties, but one authority obligeth unto both; *for these ought ye to have done, and not left the other undone*, saith Christ.

Vers. 24. Ye blinde guides, which strain at a gnat, and swallow a camel.

For this their practice he upbraideth them, as before: *Doct.* 1. The practises of hypocrites is no lesse rediculous, then if a man should make nice to swallow a midge or a smaller matter, and not stand to swallow over a greater matter, as it were an horse or camel, *Ye strain at a gnat*, sayeth he. 2. Such as take upon them to teach others the way to Heaven, had need to know it well themselves; for it is a fearfull charge to bee found *blinde guides*.

Vers. 25. Wo unto you Scribes and Pharisees, hypocrites; for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excesse.

26. Thou blinde Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

The sixth wo, is, for pretending great holines in eating of their meat, and not standing with how great iniquity they did conquer and purchase their meat: neither how they did abuse their meat in superfluity. *Doct.* 1. Such as get their meat by extortion and use it intemperatly and excesse, can never sanctifie their table, whatsoever ceremonies they use for the saying Grace at meat by such men, is no better then if a man should wash the out-side of the cup and platter, and eat of the filthines of the in-side; *They make clean the out-side*, saith Christ. 2. The way to eat our bread with Gods blessing, is to sanctifie our hands in our conquering, and our hearts in a wise and moderate using the creatures for our neighbours, and to our feeding shall be sanctified; Therefore saith he, *Cleanse first that which is within the cup*.

Vers. 27. Wo unto you Scribes and Pharisees, hypocrites, for ye are like unto whited sepulchers, which indeed appear beautifull outward, but are within full of dead mens bones, and of all uncleannesse.

28. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisie and iniquity.

A seventh wo, for their deceiving of the people with the appearance of holinesse, when there were nothing such in them. *Doct.* 1. Hypocrites may carry their wickednes so fair, as men may be deceived, for they may seem very beautifull outwardly, when inwardly they are filthie, *like unto painted tombes, and full of rottennesse within*. 2. God will not be deceived by hypocrites, but will find them out; and in his time will decipher them to the world, and will pour out wrath on them; for *Wo* to you, saith Christ.

Vers. 29. Wo unto you Scribes and Pharisees, hypocrites; because ye build the tombs of the prophets, and garnish the sepulchres of the righteous.

30. And say, If we had been in the dayes of our fathers, we would not have been partakers with them in the blood of the prophets.

The eighth wo, is, for their pretending to honour the Saints departed, and in the mean time they were injurious to the livings; yea, they were about to murther Christ himself.

Doct. 1

Doct. 1. The LORDS respect is great unto his servants, for even after their death, hee will clear their innocency, and holy conversation, and make the posterity acknowledge them; for such as heer, *To build the Sepulchres of the Prophets.* 2. The world do love dead Prophets better then the living; for the living reprove their sin more particularly then the dead; This is it he saith, *Ye build their Sepulchres.* 3. Such men are grosse hypocrites, who pretend to love good men, and yet do not love goodnes, who make profession of their mind toward righteousnesse, upon condition that they had such meanes as their Forebears had, and yet go make no use of the meanes which they have themselves; who can condemn their fathers faults, and yet practise the same themselves; they are like unto the men, who said, *If we had been in the dayes of our fathers, wee would not have been partakers of the blood of the Prophets.*

Vers. 31. Wherefore ye be witnesse unto your selves, that ye are the children of them which killed the prophets.

32. Fill ye up then the measure of your fathers.

Christ from the confession of the Pharisees, that they were descended of those who slew the Prophets, and from their malignant opposing of his Gospel, with intention to kill him, so soon as they could, doth prove them to bee every way the children of those who slew the Prophets, whereupon he gives up with them, and gives them over unto the fulfilling of their malice. *Doct.* 1. Christs enemies shall not want a witnesse of their malitious opposing of him, yea from their own words and purposes, he shall bring matter of conviction against them, their never-dying worm shall breed to their own bosome, as Christ saith heer, *Ye are against your selves witnesses.* 2. CHRIST will give over desperate enemies to their own malitious disposition, and will deale them as heer he saith, *Fill ye up the measure of your fathers.* 3. There is a measure set to be filled up with the transgressions of the Lords enemies, and till this cup be full to the lip, they shall be suffered to go on; but when this cup is full, then the cup of GODS wrath shall be full also, and run over upon them to their destruction; Therefore saith he, *Fill ye up the measure*, that is, Go on till you kill me, as your fathers did the Prophets. 4. Sin hath the own height in Kingdoms and Families, whereby Successors do adde unto their Predecessors sins, before the Kingdome or Familie bee punished; Therefore saith he, *Fill ye the measure of your* FATHERS.

Vers. 33. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

Now he condemns them, and threatnes them with hell. *Doct.* 1. When the LORD will reckon, he will make the wicked know their sin to their face, as heer he cals these men, *Serpents, generation of vipers.* 2. It is good that the difficultie of being saved, be intimate unto the obstinate, if by any meanes they can be driven to seek salvation; Therefore saith he, *How can ye escape?* 3. The end of CHRISTS enemies shall be condemnation unto hell; for, *How can ye escape the condemnation of hell?* saith he.

Vers. 34. Wherefore behold, I send unto you Prophets, and wise men, and scribes: and some of them ye shall kill and crucifie, and some of them shall ye scourge in your synagogues, and persecute them from city to city:

35. That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, the son of Barachias, whom ye slew between the temple and the altar.

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He foretelleth them, how he as Disposer of all things, is to proceed with them, and to make up the proces of their condemnation. *Doct.* 1. Our LORD in the face of his enemies avowed himself to be GOD, having authority to send out Prophets, and to bestow gifts on men. *Behold*, saith he, *I send to you Prophets.* 2. Our LORD knoweth how his servants will be served in every place they come unto, and what measure of sufferings each of them will meet with from the wicked, saying, *some of them ye shall crucifie.* 3. The Lords servants (albeit they know that sufferings abideth them) must notwithstanding go on in their message: for this is the forwarning given unto his servants also, *I send you Prophets, and some of them ye shall kill*, &c. 4. They who go on in the course of any sin, do subscribe unto the sins of such as before them did follow that sort of sin, and justly may be condemned and punished as guilty of the sin of others, which they do approve, for so Christ reckoneth, saying, *That on you may come all the blood whom ye slew*, &c. 5. The Sufferers for Righteousnes, from the beginning of the world, are all in the rank of *Martyrs*, and their sufferings are keeped in fresh remembrance, *From righteous Abel, unto Zacharias, the son Jehojada*, otherwayes called *Barachias*, of whose slaughter is spoken, 2 *Chron.* 24. 21. as heer appeareth. 6. Raging persecuters look neither to place nor person, nor consequence of their cruelty, but as blinde beasts do follow forth their own fury; for, *Between the Porch and the Altar was Zacharias slain.*

Vers. 36. Verily I say unto you, all these things shall come upon this generation.

Now he foretelleth the ruine of Jerusalem, and giveth them over till the day of Judgement, at what time they should know who was the Christ, for whom they pretended to be preparing the song, which is foretold in the *Psalm* 118. 26. As if he had said, I foretell you, that Jerusalem and this nation shall be destroyed, and after you have killed me, you shall not see me, till the Day of Judgement, when you shall be forced to acknowledge me to be the blessed Messiah, come in the name of the LORD, which for the present ye will not do. *Doct.* 1. The destruction of Jerusalem, and rejection of the Jewes, was foretold by Christ sundry times ere it came; for heer he saith, *O Jerusalem, your house is left desolate unto you.* 2. It is a speciall motive unto repentance to tell men of the propinquity of judgement; therefore saith he, *All these things shall come on this generation.*

Vers. 37. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not?

In this lamentation, our LORD is not to shew what power is in mens wicked nature to convert themselves, or to make use of the means of conversion, nor what power there is in corrupt nature, to oppose that power which God putteth forth in conversion of souls; neither is he lamenting their case, as one unable to obtain his own desired end, in the salvation of such as he intended to save: for no reason can extract these conclusions necessarily from these speaches, and the true sense of them is obtained without any such inferences; for our LORD, as man, and a kindly Minister of the Circumcision, moved with humane compassion of the miseries of his native Country-men, letteth forth his love in this Lamentation and Weeping, while he beholdeth the desperate obstinacie of the multitude running to perdition, thereby intending to make the reprobat

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who should hear of his tender bowels inexcusable, and to move the Elect unto repentance by this meanes. *Doct.* 1. Our LORD, as man, in the bowels of compassion was moved in the dayes of his flesh, [with the misery of the most wicked, as this lamentation sheweth. 2. When CHRIST was most moved with the provocations of the wicked, there was no sinfull perturbation in him, to make him forget to fulfill the Law of love unto his most desperate enemies; Therefore he lamenteth [their destruction.] 3. So oft as the Lord send his Ambassadors with offers to gather up sinfull people, as oft is he lovingly calling them to come in unto him; to teach us, *It is not Gabriels hen chickens, but the whole, that he gathereth under his wings.* 4. When the Lord is about to save his own elect Children in the visible Church, the body or the greatest part of the people may oppose his work, and fill the work which he willeth, and albeit they be not able to impede his effectuall gathering of so many as he intendeth to save, yet may they make themselves guilty of impeding and resisting the will of GOD, which they cannot overcome; Therefore sayeth he to this sense, *O Jerusalem, how oft have I [about to convert thy children, so many as I had elected, by the offers of mercy, which my servants made unto thee, thy visible Kirk their Mother: And thou would not, but opposed my work so far as thou could, in slaying the Prophets, and slaying them who were sent unto thee, for the elect are within the midst of thee.* 5. The LORD will, perfect his purpose, and rescue the elect till the hour that he have called them, and also make the reprobate inexcusable to the full; for how oft sayeth hee, *Would I have gathered thy children, and yee would not.*

Vers. 38. **Behold, your house is left unto you desolate.**

Having told the sin of the visible Kirk, there, he telleth them now of their judgement. *Doct.* When mercy hath beene often offered unto a visible Church, and hath been rejected or opposed, it is righteousnesse with GOD to remove his dwelling from that place, and to take away the face of a Church from it; Therefore saith he, *Thy house shall be left desolate unto thee*, even the most glorious place shall not be spared, but when mercy findeth no place, judgement shall have place.

Vers. 39. **For I say unto you, ye shall not see me, henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.**

Heer our LORD smiteth their desperate enemies with irrevocable blindnesse, that from that time forward, they should never get grace to acknowledge him to be the Messiah, till at the Day of Judgement, they should be forced to confesse him to be the true Christ, prophesied of in the 118. *Psalm.* *Doct.* 1. It is righteousnes with Christ to smite them with judiciall blindnesse, who refuse obstinatly to acknowledge him, when he offers himself unto them; as heer hee saith, *Yee shall not see me hereafter*, that is, Now shall not perceive me to be the Messiah; for otherwayes bodily they did see him, and did crucifie him, but they saw not who he was; for had they known, they would not have crucified the GOD of Glory. 2. At last, Christs most cruell enemies shall see, and know, and acknowledge him to be that blessed Messiah; for all knees shall bow to him, and all tongues shall confesse to him, and these his adversars among the rest shall say; Now we see that Jesus is the blessed Son of GOD, and the true Lord of GOD, Hills and Mountaines fall on us, and hide us from the wrath of the Lamb, yonder is the blessed Saviour, *Who came in the Name of the LORD.*

CHAP.

CHAPTER XXIIII.

Our LORD having told that the Temple shall be destroyed, the Disciples ask of the time thereof, and of the signes of his coming, to vers. 4. For answer, he forewarneth them of evil and persecution, wherein all his Disciples had need to beware, that they should be deceived: and shewth the signes of the utter destruction of Jerusalem, to vers. 23. and again teacheth them, that the chief care of his Disciples should be, that they be not deceived with false Religion, and false Christs, wherein the danger was to be great, even until his second coming, when he should gather all his Elect unto him, vers. 32. As for the time of the destruction of Jerusalem, he telleth that the forerunners and coming of it should be in their own dayes, vers. 46. But the time of the day of universal judgement, and of his second coming was a secret, and should come at the flood came unexspectedly, vers. 42. and therefore that it was the Disciples part to watch, that they might be found in peace, following their calling, least wrath should fall on them.

Vers. 1. AND Jesus went out, and departed from the temple, and his disciples came to him for to shew him the buildings of the temple.

THe Disciples moved at CHRISTS words, do regrate in a manner the destruction of such building. *Doct.* It is a hard thing to yeeld our mindes unto the Lord, when he doeth threaten to overthrow such things, as wee do esteem much of in the world, as to destroy pulpit people, to stagne a rimble Church, and such like, as heer. The Disciples shew to him the buildings of the Temple, as it were pitying that it should be destroyed.

Vers. 2. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shal not be thrown down.

Because our Lord was purposed by casting down the Temple of Jerusalem, to punish the peoples carnall confidence in it, and their contempt of the Gospel, and withall to remove the Theater of the Jewish Ceremonies, and the Shaddows of the Levitical Law: Therefore he renewerh the threathing. *Doct.* 1. The outward glory of buildings shall not save them from Destruction, when they are abused, as heer is threatned, *There shall not be left one stone upon another.* 2. The outward glory of worldly things, which bear much boulk in mens eyes, is little esteemed of by CHRIST, for the Disciples shew the glory of the Temple unto him, *vers.* 1. and heer he sheweth it to them again, saying, *See ye not all these things?* and he telleth them, *That not a stone shall be left upon another.*

Vers. 3. And as he sat upon the mount of Olives, the disciples came unto him privatly, saying, Tell us, when shall these things be? and what shal be the signe of thy coming, and of the end of the world?

The Disciples understanding that the Temple should be destroyed, ask some questions. *Doct.* Men are more curious to know things hid in GODS secret Counsel, then to make use of what is revealed; as the Disciples heer, who asked, *When shall these things be?* when a more usefull question had been more expedient.

vers. 4.

Vers. 4. And Jesus answered and said unto them, Take heed, that no man deceive you.

Our Lord answereth to all the Disciples might be well edified. *Doct.* 1. The Lords words serve not to satisfie mens curiosity, but for their instruction and utility, as here we see. 2. It is meet for us to guard against the hazard wherein we may be, before the words that then to be curious about the time when it shall come. Therefore saith Christ; *Take heed that no man deceive you.* 3. The greatest danger of the Church is from errours, and false doctrine, whereby men faine may be hurt, against this should we mainly watch, as Christ her warneth, *Take heed that no man deceive you.*

Vers. 5. For many shall come in my name, saying, I am Christ; and shall deceive many.

To the end his Disciples not only then living, but in all ages following, should guard themselves against all sorts of temptations unto the end of the world, he warneth them of five or six sorts of temptations, or exercises abiding them. *Doct.* 1. The first sore of exercise of the Church is, by sects and heresies, the Lord will suffer blasphemies and heresies to arise in the visible Church, for the punishing of some, and triall of others; for, *many shall come in my name, saying, I am Christ, and shall deceive many.* Many shall take it on them to be Christs, and pretending themselves to be Christs. 2. When the only true Christ is not received, it is justice that many false pretended Christs should come, and deceive them who will not receive the Truth in love; Therefore he forewarneth, *Take heed that no man deceive you.* 3. The impudency of the devil and the delusion of heretiks is admirable, that he dare assault, and they dare give themselves to Christ, yea shall use, and shall dare to say, *I am Christ.* And the prevailing of doctrine unto damnable (which is more ready to believe lies than truth) should move the godly to more circumspection. Therefore saith he, *Take heed, for many shall come, &c.*

Vers. 6. And ye shall hear of wars, and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places.

8. All these are the beginning of sorrows.

Another sort of the temptations of the Church is the terrour of wars. *Doct.* 1. If wars fall out about Religion and the Gospel, it is no small triall. Therefore he telleth us, *ye shall hear of wars.* 2. We must in such times keep fast the faith, and thereby study to keep our hearts in peace. *See, saith he, that ye be not troubled.* 3. One of the reasons of quieting our minds, when wars and rumors of wars (wherein we are to be involved) are heard of, is the Lords decree to punish the world and exercise it, for saith he, *these things must be.* 4. When we have digested the trouble, we must not rest to pass so, but must make us for greater troubles, and for comfort. *The end is not yet.* The end of all is decreed in Heaven to punish the wickedness of the world, and specially the contempt of the Gospel, by raising of Kingdoms and Nations one against another, and to plague all by famine, and pestilence, and earthquakes in diverse places; for it is foretold, *That Nation shall rise against Nation, &c.* When such evils befall Nations, in Gods displeasure for their sins, and specially for

the sum the Gospel. It is but a touch of the sorrows, which God will bring a length upon this wicked world, for, *All these are the beginnings of sorrows.*

Vers. 9. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my names sake.

The third sort of the exercise of Christs Disciples is, Persecution, imprisonment, and slaughter. *Doct.* Christians must resolve for the Gospel to loose their lives for faith & truth. *Then shall they deliver you up to be afflicted, and shall kill you.* Christs Disciples need not so much look for love of this world, but rather must expect to be hated wheresoever they shall come, albeit there were no other cause but the profession of Christs name and his truth; for *Ye shall be hated of all Nations for my Names sake*, saith he.

Vers. 10. And then shall many be offended, and shall betray one another, and shall hate one another.

The fourth temptation, or fourth sort of exercise of Christs Disciples, is the apostasie of Professors, when persecution ariseth for the Gospel. *Doct.* This is a narrow triall, when many who ran fair in profession, with prosperity to encourage them on Christs side, when trouble cometh, are at a stand, come to pause, or, *Then shall many be offended*, that is, stumble at Christ, and forsake the true Religion, and (some) Professors, make shipwrack from true Religion, shall be the chief accusers of the true members, and most cruel traitours and enemies to true Professors, it is said, *They shall betray and hate one another.*

And many false prophets shall arise, and shall deceive many.

The fifth temptation, or fifth sort of exercise of Christs Disciples, is the rising of many false teachers, or false prophets, who shall deceive many. *Doct.* Christs Disciples must take heed of false teachers, *And many false prophets shall arise, and shall deceive many.* But from Christ himself we have warning of false teachers, many false prophets shall arise, and many people be awar, may make defence themselves, and their fellows against them. *Many false prophets shall arise.* This sort of temptation is ready to prevail with people, and to draw such away whom open persecution could not drive from the Truth; for it is said, *They shall deceive many*, because disputation and opposition against the Truth, (for which wee are called to suffer) by our own Teachers, when they begin to oppose the truth, is more dangerous against which then when life and estate are at stake, in the cause of truth, and not questioned by our Teachers.

Vers. 12. And because iniquity shall abound, and the love of many shall wax cold.

The sixth temptation, or sort of exercise is, That the Godly shall be colder in love one toward another, and not finde respect and favour readily one of another, and that because they shall see iniquity and hypocrisie so abound in the visible Church, as one shall mistrust another, and not dare to trust one another, and so shall not let forth their love one toward another, very coldly, as is commonly seen in the case of mutuall dissolution one of another. *Doct.* If Gods men do suffer much in their estimation when the hypocrisie of professors is discovered, for iniquity abounding, becometh matter of jealousie of one anothers sincerity, a man not knowing whom to trust, when by reason of much iniquity he findeth many to be false. When abounding iniquity breedeth mutuall jealousie, as estimation and confidence mutuall is weakned, so is mutuall love diminished. Therefore, *Because iniquity shall abound, the love of many shall wax cold.* This is a sore triall when both the common adversary and Gods

do grow suspicious one of another, and dare not trust one another; and so do grow cold in their love to one another, it is a sore triall, I say, *When iniquity aboundeth, and love decreaseth.*

Vers. 13. But he that shall indure unto the end, the same shall bee saved.

After these temptations thus in order set before us, our Lord requireth constancy in the Faith, notwithstanding of them all. *Doct.* 1. All these tentations must bee striven against, and overcome by them who purpose to go to Heaven; for, *He that endureth to the end, shall be saved.* 2. Whosoever for any of these temptations, or any other like, shall fall off from the Faith and following of Jesus, he cannot be saved, for, *Only he that endureth to the end, shall be saved,* no other hath the promise.

Vers. 14. And this gospel of the kingdome shall be preached in all the world, for a witnesse unto all nations, and then shall the end come.

Our Lord comforteth his Disciples, and sneweth, that notwithstanding of all these impediments, the Gospel should be preached. *Doct.* 1. Whatsoever persecution, heresies, or offences shall come, the Lord will have his Gospel going on to bee proclaimed, in the midst of wars, famine, pestilence, heresies, *&c.* for this Gospel of the kingdome shall bee preached and spread abroad in all the world, in the midst of impediments, till it goe along all places of the World, whether Christ hath appointed to send it. 2. The preaching of the Gospel wherever it cometh, proveth a *Testimony* to them to whom it cometh, one way or other; that is, A testimony either of their decreed blessednes, if they receive it; or of their decreed perdition, if they do reject it, or do not believe it; for, *It shall bee preached for a testimony unto all nations.* 3. Till the Gospel be preached unto all nations, so far as God hath appointed, and till hee have ended his work, by preaching thereof, the end of the World shall not bee, but so soon as the Lords Work by the Gospel is ended in the World, *Then shall the end come.*

Vers. 15. When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand)

Christ gives his Disciples some satisfaction to their question about the signes of the time of the destruction of Jerusalem, and of the Temple; and to this end he leads them in to the Prophecie of *Daniel*, Chap. 9. *vers.* 29. to let them know that after the Messiah should be slain, the City and Temple should be destroyed: when therefore they should see the Armies of the Gentiles (which were abomination to the Jews) to compasse about Jerusalem, as is exponed, Luke 21. 20. He forbids them to think that the Siege should be raised, or the City should escape, as it had done in former times; for God had destinat the City and the Temple at that time to be ruined, as the diligent Reader of *Daniel* might perceive. *Doct.* 1. God hath instruments at his pleasure to destroy strongest Cities, and can make these whom men abhor most, to be the instrument of their destruction; for, *The abomination of desolation, the Armies of the Gentiles* are at his call. 2. Least the faithfull should still dote upon the ceremonies of the Law, and figurative shaddows, after the Messiahs coming, it was very needfull, that the City and Temple both, whereunto the sacrifices and chief ceremonies were astricted, should be destroyed and abolished, as the Prophet *Daniel* had foretold. 3. For understanding of the Word of God, when it is read, carefull attention, and

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all meanes of knowledge must bee used. Therefore saith he, *Let him that readed understand.*

Vers. 16. Then let them which be in Judea, flee unto the mountains.

17. Let him which is on the house top, not come down, to take any thing out of his house:

18. Neither let him which is in the field, return back to take his cloths.

19. And wo unto them that are with childe, and to them which give suck in those dayes.

20. But pray ye that your flight be not in the winter, neither on the sabboth-day;

21. For then shall be great tribulation, such as was not since the beginning of the world to this time; no, nor ever shall be.

22. And except those dayes should be shortned, there should no flesh be saved: but for the elects sake those dayes shall be shortened.

That they might know how certain and suddain the overthrow of Jerusalem should bee, our LORD giveth advertisment, that all the speed any man could make, should be little enough, for escaping wherent he giveth seven signes. The first is, No place in the countrey should be safe, where the Souldiour might march, and that to flee to the mountains was the fittest, *vers.* 16. Sign 2. Hee who was in the town, should make him for death, and not think to escape by flying, *vers.* 17. Sign 3. It should not be fit for any man in the field, and out of the town, to return to the city, to take with him any provision for the flight, but should do well to flee, as he might flee for his life, *vers.* 18. Sign 4. Such as were with childe in the countrey, and giving suck in that doolfull time, should be very miserable, and full of wo, being unable to flee so hastily as the need required, *vers.* 19. Sign 5. It should bee great mercy, if such as got occasion to flee, might so flee, as they might rest in a fowl day, (when the unseasonableness of the weather might make the flight more grievous) and might rest on the Sabboth, when to be forced to go a long journey, for fear of their life, might augment their grief, *vers.* 20. Sign 6. Never was, nor ever should be in any war such horrible tribulation, as God should send at the destruction of Jerusalem, *vers.* 21. Sign 7. The extremity of trouble should be such, that if God should not shorten the tribulation of those dayes, and restrain the fury of the Romanes, against the rebellious Jews, the elect Seed of that nation should be rooted out, so that no memory of a Jew might remain thereafter: but because God was to reserve an elect Seed, after the rejection of the multitude, therefor the LORD should shorten the dayes of wrath against the Jewish nation, *vers.* 22. *Doct.* 1. When the Lord is to powr out his wrath on a place, if all circumstances being considered, a man shall finde it both lawfull and possible to withdraw himself from that place, it is wisdome to be gone; for, *Let them who be in Judea flee unto the mountains*, is as much, As it shall be safer for them in this time, to see for their own life by flight, then to dreame of resisting or escaping Gods judgement in that place. 2. If the judgement overtake a man so suddainly, as there is no time nor mean given to escape, then let men lay by all thought of worldly goods, and bestow their mindes and time on that which is most needfull, that is, for preparation unto death; Therefore saith hee, *Hee that is on the house top let him not come down.* 3. In such a case, if a man with the losse of all he hath,

Luke 21. 23. have the life taken away, but much more will for Christ's sake in this age. Not that it is in the will of his enemies. 4. In the time of generall calamities, Gods ordinary blessings make a man more miserable then if hee wanted them; as children, riches, honour, when they must now be gone, and can give no more comfort unto us, then are they the matter of our sorrow; Woe unto them that are with child, &c. that is, They shall be so much the more miserable; for this Woe is pronounced by way of prophecie, and not denounced by way of indignation against women with childe, more then others. 5. Troubles may be mitigate by prayer unto God, who can dispose of means of delivery, and can mixe the cup of our grief, so as our misery may not be the more comportable; Therefore saith hee, *Pray that your flight be not in Winter.* 6. Gods judgements upon despisers of the Gospel, and neglecters of mercy offered in Christ, are most severe; Therefore the destruction of Jerusalem was of all calamities that ever came upon a people most lamentable; for as the common history reporteth, 1. Million of People perished in the Siege in a most fearfull manner of destruction, the body of the land being gathered together in it, at the solemnity of the Passeover, and about fourscore and seventeen thousand were made slaves. *Such tribulation as was not since the beginning of the world.* 7. In most confused and calamitous times, the Lord hath a care of his own Elect, and remembereth mercy towards them in the midst of wrath; for, *The dayes shall be shortened.*

Vers. 23. Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.

Our Lord returneth to direct his Disciples, and the Church, to beware of whatsoever might destroy their soules, as the main thing which concerned them to take heed unto. *Doct.* 1. As the main danger of the Church is from seducers, who shall strive to divert men from the true Christ; so their main care should be to see that their faith miscary not; Therefor saith Christ, *Believe it not*, if another Christ be offered unto you. 2. As at all times, so cheefly in times of trouble, Satan studies to delude men with pretences of saviours and salvation, which are not reall, because in time of trouble men are most ready to receive any thing which seemeth promise relief or release; and so to embrace delusions in stead of divine help; Therefor it is said (*Then*, that is, when the trouble is great) *and if any shall say, Lo, here is* CHRIST, &c. 3. After our Lords ascension, neither is another Christ to be expected, nor the true Christ to be found bodily and locally present in any place on the earth; for, *if any man shall say, Lo, here is* CHRIST, *or there, believe it not*, saith Christ himself.

Vers. 24. For there shall arise false Christs, and false prophets, and shall shew great signes and wonders, insomuch that (if it were possible) they shall deceive the very elect.

Why we should be warry, he giveth a reason from the certain danger, which the multitude of deceivers should bring. *Doct.* 1. It is possible that false deceivers, pretending themselves to be Christ, and false prophets, drawing men away from the true Christ, may make shew of great signes and wonders, for so doeth Christ foretell. 2. Whosoever do teach false doctrine, and not consonant unto the Truth of Scriptures, their wonders are lying wonders, and not to be believed; Therefor saith he, *Believe them not.* 3. The power of delusion is great, and may prevail with any who is secure, and watcheth not; for, *They shall deceive, if it were possible, the very Elect.* 4. The Elect cannot altogether be seduced, and drawn away from the true Christ, because of the

power

power of him who hath called them, but in appearance in the sight of men deceived. See *False prophets shall arise, and shall* DO GREAT WONDERS, *even to deceive, if it were possible, the very Elect.* Even divine power doth guard them against delusions of Satan, and false prophets, that they shall not always be deceived.

Vers. 25. Behold, I have told you before.

1. The LORD commandeth to make use of the warning. *Doct.* 1. The Lords forewarning of the danger from false prophets, should stir up all to be the more watchfull, and it shall make men inexcusable, if they shall be seduced: for, *Behold I have told you before*, sayeth he. 2. The Doctrine of Election doth not give warrand unto security, but should be made use of for diligence and watchfulness. Therefor saith he, *Behold I have told you*: For GOD hath decreed as to save the Elect, so to save them by his own meanes. 3. This forewarning sheweth, That albeit the Elect shall not be altogether, and without recoverie deceived, yet they may be so far mistaken, as it had been good they had watched; much sin and misery may befall a man by not watching, albeit at length he may be brought forth of it: for, *Behold, I have told you before*, maketh the Lord free of what ill unwatchfulnes may ly upon us.

Vers. 26. Wherefore, if they shall say unto you, Behold, he is in the desert, go not forth: behold, he is in the secret chambers, beleeve it not.

As before, *vers.* 23. So heer again CHRIST bids them bewar to beleeve his bodily locall presence in the earth, after his ascension, untill the day of judgement. *Doct.* 1. Such a Christ as is not the Son of Abraham, the Son of David; such a one as is not described to us in the Scriptures, is not to be looked upon, nor beleeved, nor esteemed of: such a Christ as is said to be locally present in the earth after CHRIST'S ascension, a man should not go unto, nor beleeve any speech of such a Christ, albeit he shall be said to be in his body in the desert, or in a chamber, or in a box, or in a water-take, Lo heer or lo there, or such-like, as the papists have their Christ, *Beleeve it not*, sayeth CHRIST himself.

Vers. 27. For as the lightning cometh out of the east, and shineth even unto the west: so shall also the coming of the Son of man be.

He giveth a reason why such imaginations of his being on the earth in his bodie, is not to be beleeved. *Doct.* After Christs ascension no other bodily presence of Christ, or coming into the world is to be beliefed, save his second coming in Glory, which shall be on a sudden, (when men are not looking for it,) and in such evidence of Glory, that all the world from the east to the west, shall be made witnes of it: for, *As the lightning, so shall the coming of the Son of man be*, saith CHRIST.

Vers. 28. For wheresoever the carcase is, there will the eagles bee gathered together.

He meeteth with an objection. If he come in the East, or in the West, how shall the Elect Persons come unto him who shall be so far removed from the place, as in the West from the East? He answereth, and teacheth: That as the eagles from all quarters are shortly gathered unto the place where the carcase is, so shall all the Elect be swiftly gathered together to the place, where Christ shall shew his bodily presence at his second coming to Judgement. *Doct.* We need not trouble our selves, about the swift dispatch of the last Judgement, how, or in what place of the World the convocation of the Elect shall be, this is sufficient, We shall meet with Christ where he shall be: for, *Where the carcase is, there will the Eagles be gathered together.*

Vers. 29.

Vers. 29. Immediatly after the tribulation of those dayes, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.

For further satisfaction of his Disciples, Our Lord giveth six signes of his second coming. *Doct.* 1. All the time before the second coming of our Lord, (whatsoever comforts may be mixed) shall be dayes of tribulation, and not so free of the miseries of this life, as some do dream: for heer he telleth us the second coming of our Lord shall be *Immediatly after the tribulation of these dayes are ended*, and brought toward a period. 2. When all the Churches Exercises, all her Tribulations and Warfare are accomplished, then shall the Comforter Jesus Christ come, to give full refreshment *Immediatly*. 3. Yet shall his coming be in a terrible manner to the World with such an alteration made upon the creatures, being (now all of them to bee changed from the estate of vanity whereunto they are subject) that Sun, Moon, and Stars, obscured by the glory of Christ, shall no more be able to give comfort unto men, nor to shew forth their glory, as before, but shall cease from their service, and lose their power, expressed heer by, *Darkning, not giving light, falling from heaven*, and *shaking of heaven*, as a *tree that casteth her fruit*; for so must it bee ere they be made new. This is the first signe of his coming.

Vers. 30. And then shall appear the signe of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory.

The second signe or evidence of CHRISTS coming, is the glorious shining of Christs person approaching, called the signe of the Son of Man, because as the light of the Sun approaching, is a signe of the present appearing, or rising of the Sun, so shall the shining glory of CHRIST approaching, which is more bright then the Sun; *Acts* 26. 13. 14. be a signe of his present appearing; what other signe of the Son of Man beside this may be, we leave it till the time come of his revealing of it. *Doct.* 1. Christ shall be seen visible Judge of quick and dead at the last day, in his humane nature; for, *The signe of the Son of Man*, bodily descending, *shall appear in heaven*. The third signe of CHRISTS coming, is, the mourning of all people, it being now manifest that the day of Judgement is come, the penitent shall fall on mourning, and lamenting their sins with a godly sorrow, that they may be fitted for the promised consolation of wiping all tears from their eyes; and the wicked shall fall on weeping for the misery coming on them presently, by the sentence of their Judge. *Doct.* 1. Such as have mocked at the Day of Judgement, and scoffed at Piety, and rejected or abused the Gospel of Jesus Christ, shall then mourn a great mourning, *All the tribes of the earth shall mourn*. The fourth sign of his coming, is, the manifestation of his bodily down-coming into the clouds, with power and great glory. *Doct.* Howsoever CHRISTS first coming was in much infirmity, because he was to suffer for us; yet his second coming being to judge and to reward all, according to their works, as heer is said, *Shall be with power and glory*.

Vers. 31. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the foure windes, from one end of heaven to the other.

The fifth signe, There shall be a great sound of a trumpet, as it were summoning all to compear before the Tribunall of CHRIST unto judgement, which teacheth us, That the Day of Judgement shall be no lesse terrible then the Day of the Promulgation of

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dible *Sound of a Trumpet* at the Day of judging Men, for manifesting the Law. The sixth signe or evidence of CHRISTS coming is, That the Elect being raised from death, or in stead of death changed from this mortall life into the estate of immortality, the Angels shall be set on work to gather them from all the quarters of the earth, whence the windes do blow, or from the utmost parts of the earth, where the light of the Heavens have an end. *Doct.* Albeit the Elect bee now far severed one from another in sundry respects, yet then shall they all meet together, not one shall be missing; for the Angels shall *gather CHRISTS Elect in unto him from one end of heaven unto another.*

Verse 32. Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh.

33. So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

34. Verily I say unto you, this generation shall not passe, till all these things be fulfilled.

35. Heaven and earth shall passe away, but my words shall not passe away.

After he hath given the signes of the destruction of Jerusalem, and of his own second coming, he confirmeth them to the certainty of the coming of both, and therewithall this doctrine of the uncertainty of the time of both. And first, he setteth them of the destruction of the Temple under the parable of a fig-tree, that as when the fig-tree beginneth to bud, Summer is neer: So when they should see the Jews doting on false Christs, hearkning to false prophets, persecuting the Preachers of the Gospel, growing tumultuous and seditious, under hopes of a bodily liberation from the yoke of the Romans, rumors of warres arising, armies comming in upon Iudea, when they should perswade themselves, saith he, When these signes should appear, Iudgement was at the doore upon that Nation, and that both these Sights, and the destruction of Jerusalem with the Temple, should all to one passe in the sight of them that were then living, verse 34. and he forbiddeth them to doubt hereof, because his words were more firm then Heaven or Earth, verse 35. And so much for the destruction of the Temple and the signes and time thereof. *Doct.* 1. When we see some part of what GOD decreed to passe in our sight, it should help us to believe and expect the fulfilling of the rest: as When we see the threatnings and judgements of GOD fulfilled to the unbelieving, hearts to give due credit unto Christs Words, whereof they are worthy: but by so much more is our Lord slow to us, and care of us to be praised and admired, that he doth by so many meanes both about to reconcile and perswade us? Therefore Christ, *Verily I say unto you*, &c. Whatsoever Christ doth say, shall be, or shall not be; it is as sure, as when it is more firm then the Fabrick of Heaven and Earth, for these shall be altered, but the Lords Word is sure, and shall abide for ever: *Heaven and Earth shall passe, rather* (saith he) *then my words.*

Verse 36. But of that day and houre knoweth no man, no, not the angels of heaven, but my Father only.

Concerning the precise time of his second comming, he saith, that neither man nor Angel knoweth, but only the Father, whereby he doth not exclude the rest of the persons of the God-head, but only the creatures. *Doct.* 1. The precise time of the day of judgement GOD keepeth it to himself secret, and will not have it particularly known,

[illegible] *Of that day and hours knoweth no man*, &c. 2. All things are not revealed, neither to the Angels nor to Men, but so much as may edifie the Church, and as concerneth us to know; for, *My Father only knoweth*, sayeth he.

Vers. 37. But as the dayes of Noe were, so shall also the coming of the Son of man be.

38. For as in the dayes that were before the flood, they were eating and drinking, marrying and giving in marriage, untill the day that Noe entred into the ark;

39. And knew not untill the flood came, and took them all away: so shall also the coming of the Son of man be.

Our LORD draweth this Doctrine unto use, to stir us up unto watchfulnes, and to this end he setteth before us seven motives. The first motive is, There is no small hazard incase men be found secure, and not watching when CHRIST cometh, Therefor watchfulnes is necessar. *Doct.* 1. It is safer to make ready for the day of judgement, and to watch least we be surprised, then to be curious to know the particular time of it; for, *As the dayes of Noah were*, &c. 2. As the old world did not beleeve judgement comming, albeit forwarned by Noah, that it was comming, so fares it with the world, and will be so with the multitude of the World, till the day of judgement; for, *As in the dayes of Noah*. 3. When men beleeve not things concerning the day of judgement, and another life, no wonder they be given over unto, and drowned in the matters of this life; for, *They were eating*, &c. that is, This and the like was all their care. 4. Whatsoever trueth men do not beleeve, when it is told them that they do not rightly know, though they conceive the meaning of the Word told them; for it is said, *They knew not*. 5. Who so beleeve not judgement when it is threatned, shall feel judgement and bee taken away with it, when it cometh; for, *The flood came and took them all away*.

Vers. 40. Then shall two be in the field, the one shall be taken and the other left.

41. Two woman shall be grinding at the mill, the one shall be taken, and the other left.

This second motive of watchfulnes, teaching that at the day of judgement, they who have lived in neer fellowship, shall be shed one from another, as for example, they who had been joined in one work, *Some in the field, some in the mill*. 2. The meanest degree of people shall be taken notice of, *Even women, labourers in the field, grinding at the mill*. 3. Judgement shall passe exceeding exactly, to *take one and leave another*, to pull up one to meet CHRIST in the clouds, and leave another to be punished with the damned; Therefore watchfulnes is necessar.

Vers. 42. Watch therefore, for ye know not what houre your Lord doth come.

The third motive teaching us, That the LORD hath of set purpose, keeped from our knowledge the time when CHRIST shall come; Therefore all should watch and be ready, come when he will.

Vers. 43. But know this, that if the good man of the house had

Bb 2 known

known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

The fourth motive, Set down in an example, teaching us in sense this much, If men will watch for avoiding of temporall inconveniences, much more should CHRISTS Disciples watch to eschew eternall destruction; and if they doe not watch, then the worlds diligence in worldy things, will condemne their negligence in spirituall things.

Vers. 44. Therefore be ye also ready: for in such an houre as you think not the Son of man cometh.

A fifth motive, Watchfulnesse maketh a man ready, albeit the Lord shall come in an hour when men thinketh not; Therefor watch ye that you may be ready. *Doct.* The solid apprehending of the certainty of the LORDS coming, and of the uncertainty of the time, is a notable mean to set us on our watch, and to make our selves ready; for, *In such an hour as ye think not, he shall come.*

Vers. 45. Who then is a faithfull and wise servant, whom his Lord hath made ruler over his houshold, to give them meat in due season?

46. Blessed is that servant, whom his Lord when he cometh, shall finde so doing.

A sixth motive, especially serving to stir up Ministers to be watchfull in their calling, as every man in his calling, so namely a Minister, (who is set over the LORDS People as a Steward to give the children the bread of life in due season) shall be blessed, if he be faithfull, and found at his work, when Christ cometh. Therefore should every man watch, and the Minister in speciall, that he may be found diligent in his calling, when his Master cometh. *Doct.* 1. The greatest honour which a man can do to his servant in this world, is but a shadow, to shew forth what the LORD will bestow on his faithfull servants in the world to come; this is it which he sayeth, *He shall make him ruler over all his goods*; that is, He shall put honour upon him. 2. The sort of service and trust which is put upon a Minister of the Gospel is very high, and the happines of a faithfull and wise Minister is very great; for, *Who then is a faithfull and wise servant, &c.* sayeth he.

Vers. 47. Verily I say unto you, that he shal make him ruler over all his goods.

48. But and if that evil servant shall say in his heart, My Lord delayeth his coming,

49. And shall begin to smite his fellow-servants, and to eat and drink with the drunken.

The seventh and last motive, looking specially unto Ministers. If any man, and especially a Minister, do not watch to do the work intrusted unto him, he shall be destroyed fearfully at the LORDS coming. Therefore it is necessar to watch for the LORDS coming. And heer we have the pourtrait of an evil servant, and namely of an unfaithfull Minister: first, he hath an evil heart of misbelief, he beleeveth not Christs coming unto Judgement, nor the Truth which he preacheth unto others. *He saith in his heart, My master delayeth his coming*, that is, He looketh not for his coming. 2. He will not fail to maligne, envie, crabbe, and injure to his power, the more painfull and faithfull his Fellow-servants be; for, *He smiteth his Fellow servants.* 3. One way

way or other he strengthneth iniquity, and the hands of the wicked, that they should not repent, nor turn from their iniquity; for, *He eateth and drinketh with the drunken.*

Vers. 50. The Lord of that servant shall come in a day, when he looketh not for him, and in an houre that he is not ware of;

51. And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

1. This is the judgement that shall come upon all wicked servants. *Doct.* 1. Such as do not make them ready for our Lords comming, but do follow their own will and lusts, shall find themselves miserably mistaken, for the good which they injoyed or loved to have, shall be taken from them, and the evil which they feared not, shall come upon them to the full, when they least expect it; for, *It shall be in an hour that he is not ware of.* 2. Unfaithfull ministers who pretend to take charge of souls, and are not faithfull in that service, are ranked among the worst sort of men, that is, *hypocrites*, and shall be of all men most severly punished; for, *He shall cut them asunder*, saith he, *and give them their portion with hypocrites.*

CHAPTER XXV.

In this Chapter our Lord proponeth two parables, the one of the ten Virgins, to vers. 14. The other of the talents, to vers. 31. Both tending to prepare us for the day of his second comming, and then setteth down the manner of the last judgement, to the end.

Vers. 1. THen shall the Kingdome of Heaven be likned unto ten Virgins, which took their lamps, and went forth to meet the Bridegroom.

2. And five of them were wise, and five were foolish.

3. They that were foolish took their lamps, and took no oyl with them:

4. But the wise took oyl in their vessels with their lamps.

5. While the bridegroom tarried, they all slumbred and slept.

6. And at midnight there was a cry made, Behold, the bridegroom cometh, go ye out to meet him.

7. Then all those virgins arose, and trimmed their lamps.

8. And the foolish said unto the wise, Give us of your oyl, for our lamps are gone out.

9. But the wise answered, saying, Not so, lest there be not enough for us and you, but go ye rather to them that sell, and buy for your selves.

10. And while they went to buy, the bridegroom came, and they that were ready, went in with him to the marriage, and the doore was shut.

11. Afterward came also the other virgins, saying, Lord, Lord, open to us.

12. But he answered and said, Verily I say unto you, I know you not

13. Watch

13. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

THe scope of this parable is set down vers. 13. to advertise us to watch, because we know not the hour, wherein Christ shall come to judgement. To this end the visible Church is compared to ten Virgins, waiting for the Bride-groomes coming, whereof some were wise and made preparation, that whensoever the Bride-groome should come, they might be ready to go in with him. The other contented themselves with an outward profession of waiting for his coming, but did not prepare themselves, till the time was past, and then it was to no purpose to make a business; Therefore the one sort who were ready went in, and the other were excluded: and so shall it come to passe with Professours in the visible Church, whosoever make themselves ready, and watch for the Lords second comming, shall enter in the Kingdome of Heaven, which is above; and they who do not prepare themselves, do not watch for his comming, shall be excluded from CHRIST at his comming. From this parable, in so far as it tendeth unto this scope, Learn, 1. CHRIST and his Church may be well compared to the *Bridegroom* and the *Bride*, and the spirituall communion between them to *Marriage* mutually promised in espousels in this life, and to be solemnized and compleated at the comming of our Lord. 2. As in the parable, so in the visible Church all do professe themselves devoted unto Jesus CHRIST the Bridegroom, and to be desirous of communion with him in Heaven, and possibly may attain to a blamelesse conversation, and appear virgin like, all waiting for the comming of our Lord in their own and others estimation. 3. As among the virgins in the parable, so in the visible Church all are not wise Christians, but some wise, and really such, as they professe themselves to be, others are counterfit Christians and foolish. 4. As among the Virgins in the Parable, so in the visible Church only these are wise, who with the outward Lampes of open Profession labour to bee furnished inwardly, with the saving graces of the holy Spirit; namely, Faith working by love, and Repentance mortifying their sinfull lusts, that in newnes of life they may glorifie GOD: But who is destitute of inward Grace in their heart, they are foolish: for the Lampes of their outward profession, without oyl, do serve to no purpose, when matters come to a tryall. 5. As in the Parable the Bridegroom cometh when they are not aware; So will CHRIST come unto Judgement, in a Day and houre that men know not. 6. As in the Parable the wise are admitted, and the foolish excluded; So they who are inwardly renewed, and indued with the saving Graces of the holy Spirit, shall be taken up to heaven; and they who are destitute of the oyl of the holy Spirit, void of true Faith, and of the renewing vertue of Gods Grace, shall be excluded. 7. As in the parable the Wise could not help the foolish, nor the foolish hurt the Wise; So the fociety of the hypocrites with the Godly in the visible Church, shall not be prejudiciall to the sound Christians in the Day of Gods Judgement; nor yet the fociety of the Godly avail the hypocrites, among whom they have lived, but every man shall bee judged according to that which is within him. 8. As in the parable the self-conceit of the Virgins, *vers.* 11, 12. helped not them; So the opinion which unrenewed persons within the visible Church, have of their interest in Christ; their vain confidence and foolish hopes grounded upon their outward profession, and their formall practises of externall dueties, will not avail them before the LORD, at that day. 9. To be watchfull now: and to examine well our own case; and to see that wee be sure of the inward anointing of the holy Spirit; whereby wee are made indeed holy: is the onely

way

way to be ellards of our salvation when Christ cometh to judgement; for this use Christ commandeth us to make of the parable; saying, *Watch therefore.*

Vers. 14. For the kingdome of heaven is as a man travelling into a far countrey, who called his own servants and delivered unto them his goods:

15. And unto one he gave five talents, to another two, and to another one, to every man according to his severall ability, and straightway took his journey.

16. Then he that had received the five talents, went and traded with the same, and made them other five talents.

17. And likewise he that had received two, he also gained other two.

18. But he that had received one, went and digged in the earth, and hid his lords money.

19. After a long time, the lord of those servants cometh, and reckoneth with them.

20. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents, behold, I have gained besides them five talents moe.

21. His lord said unto him, Well done, thou good and faithfull servant thou hast been faithfull over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22. He also that had received two talents, came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents besides them.

23. His lord said unto him, Well done, good and faithfull servant, thou hast been faithfull over a few things I will make thee ruler over many things: enter thou into the joy of thy lord.

24. Then he which had received the one talent, came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sowen, and gathering where thou hast not strawed.

25. And *I* was afraid, and went and hid thy talent in the earth: lo there thou hast that is thine.

26. His lord answered and said unto him, Thou wicked and slothfull servant, thou knewest that I reap where I sowed not, and gather where I have not strawed.

27. Thou oughtest therefore to have put my money to the exchangers, and then at my coming *I* should have received mine own with usury.

28. Take therefore the talent from him, and give it unto him which hath ten talents.

29 For

28. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, shall be taken away even that which he hath.

30. And cast ye the unprofitable servant into outer darknesse, there shall be weeping and gnashing of teeth.

Another parable tending to put all men on work, and in speciall the Ministers of the Gospel, for setting forth the glory of Christ, and of his Kingdome among men, according to every mans ability and calling, under the similitude of a master giving to his servants money to trade withall, for his use. *Doct.* 1. As the man in the parable travelling into a far countrey, disposed of his effairs, and ordered all matters, till his return; So hath our LORD Jesus given exact order in his Word to all men, and especially to his Ministers, how his house shall be governed, and how every man should serve him, till his second coming again. 2. As the master in the parable giveth not the same number of Talents to each servant: So the Lord giveth not alike measure of gifts to every one, but to some more, to some lesse, as his Heavenly Wisedome thinketh expedient. 3. As in the parable, some made use of their Talents, some not: So in the visible Church, some imploy the gifts they have, according to their calling, to the edifying of others, and promoving of the Kindome of CHRIST; other some do misregard the Kingdome of CHRIST, and care not how it go with Christs matters, if their own particular go right: and therefor they make no Conscience to promove CHRISTS Kingdome in their vocation, as their duty set down in his Word doth require. 4. As the master in the parable reckoned with his Servants, and took a count of each mans fidelity, so shall CHRIST call all men, and especially Ministers to account one day, and shall search how faithfull every man hath been in his service. 5. As in the parable the faithfull servant, whether his talents were fewer or moe, was accepted of his Master, and made Partaker of his Joy, So every man (who in the discharge of his calling, doth seek faithfully the Glory of CHRIST, and increase of his Kingdome) shall be accepted in the day of judgement, and put in full possession of eternall life. 6. As before the Master in the parable, so also before CHRIST in the day of judgement, no excuse shall serve, to save the slothfull and unfaithfull servant (let a man deceive himself now as he list, and please himself with pretences as he will) all excuses shall be retorted, and made matter of his condemnation, and the unfaithfull servant shall bee cast in hell. 7. As in the parable he who had one talent, but had it not for his masters use, is counted as if he had none, and is deprived of the possession of what he possessed, but not for his Masters use: So whosoever hath gifts whereby others are not profited, or CHRISTS Kingdome is not promoved, what he hath, is counted as if he had it not: or as if he had lost it, or put it away, and as others were not profited by his gift, so neither shall he himself be profited by it; but he that useth his gifts well for the Glory of Christ, shall be amply rewarded: the reason whereof he giveth; for, *Unto every man that hath gifts*, so as he hath them for his Masters use, (which is in effect to have them) *It shall be given*, He shall have increase of gifts, and graces, and rewards; but such as have not what they have, for the LORDS service, shall bee deprived of all good, which they themselves might have of such gifts, and shall be utterly deprived of whatsoever good they seem to have, and, *They themselves* also *shall perish*.

Vers. 31. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.

In

In the 25th of the Chapter, the form of the day of Judgement is Consequent to the second coming of Christ, the manner of his coming down to the Judgement, the persons to be judged, the presenting of parties to be judged, and the ordering of them in their several ranks with the sentence of absolution of the Godly, to verse 34. and the sentence of condemnation of the wicked, to the end. Hence learn, 1. Christs humane nature assumed, is not to be laid down again, but the union of the Divine and humane Nature, is constantly to remain, that so we may take heart and confidence, being sure to have our Redeemer in our nature to be our Judge; *The Judge shall be the Son of man.* 2. His second coming shall be glorious; all infirmities being removed; *He shall come in glory.* 3. The glory of Christ then to be seen, shall be no borrowed glory, such as the creatures have, but his own which he had before the world began; for, *He shall come in his own glory.* 4. All the angels of heaven shall attend our Lord that day, to honour him, and give service to him, as he shall imploy them; for, *The holy angels shall come with him.* 5. A glorious throne beseeming the Son of GOD, and the Judge of Quick and Dead, shall be erected in the Clouds, such as none can imagine how glorious it shall bee, till they see it; for it is said, *That he shall sit upon the Throne of his Glory.*

Vers. 32. And before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats.

33. And he shall set the sheep on his right hand, but the goats on the left.

Thus the Judge is set. Now they who are to be judged are presented. *Doct.* 1. There shall be a resurrection of the Dead, and a gathering together of these that are risen, together with them who shall be then living toward the place of his appearance, even all that were from the beginning of the world unto that day, without exception, all shall compear from the least to the greatest; for, *All Nations shall be gathered before him.* 2. Albeit now there be a confusion of the Elect and Reprobate, of the Godly and the Wicked; yet then there shall be a separation of the one from the other, as the shepherd separates the sheep from the goats, so shall our Lord make a perfect separation of the Godly from the wicked, that not one of the one sort shall bee in company with the other; for, *He shall separate them.* 3. The Godly and Elect (compared unto sheep, for their harmlesnesse, simplicitie, obedience, and attendance upon the Shepherd) shall be placed more honourably, as it were on the right hand, which the Apostle Paul expounds, by being caught up off the earth unto the clouds, to meet the Lord, 1 *Thes.* 4. 17. But the wicked and reprobate (compared to goats, for their unruliness and uncleannesse) shall have the place of least respect; for we hear nothing of their being lift off the earth; for, *He shall set the sheep on his right hand, and the goats on his left*; that is, they shall set the Elect in a more honourable place than the Reprobate.

Vers. 34. Then shall the King say to them on his right hand, Come ye blessed of my Father, inherit the kingdome prepared for you from the foundation of the world.

In the pronouncing of the sentence, learn, 1. That the judging of the world, is a part of the Kingly Office of CHRIST, wherein he shall shew his Soveraigne Authority, to give out decrees irrevocable, and to see them execute; for, *Then shall the King say.* 2. Before the fearfull sentence of condemnation shall be pronounced upon the wicked, the

Godly shall bee absolved, that without fear they may hear that fireadfull doom given to the reproduce; for, *Thou shalt be set to soon on his right hand*, &c. 5. The Elects compleet and neerest communion with CHRIST, shall not be, till they be in soul and body both translated unto Heaven, there to be with him for ever; for now, and not before this time, COME, saith the King. 4. The Godly in whatsoever estate they be, are no lesse beloved, and blessed by the Father, then by the Son who redeemed them; for he saith, *Come ye blessed of my Father*. 5. The estate which the Godly are to injoy in Heaven, is *A kingdome*, that is, The highest honour, and happiness that can be imagined; for it is said, *Come, inherit the kingdome*. 6. This kingdom cometh not from the Elects merit, but from God; free gift, derived from the Fathers love, an inheritance not purchased by themselves, in their own time, but *Prepared for them from the foundation of the world*, that is, from eternity, wherewith we do presently meet, when we begin to think of the foundation of the world.

Vers. 35. For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36. Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

The manner of judging of those who are of the visible Church, is here mainly intended, as the sentence of Absolution, and the sentence of Condemnation describing the parties do import: for this concerneth us most, who are members of the visible Kirk, to take heed unto, and to make use of it. In these words our LORD doth prove the Elect to be blessed, and destinat unto the inheritance of Heaven, by the evidence of the fruits of their faith, toward himself. *Doct.* 1. The judgement of JESUS CHRIST shall be pronounced upon men, to whom the Gospel hath come, according to the evidence of their affection towards him: and mens works, specially as they stand in relation to CHRIST, shall be then brought forth to bear witnes, whether they have been Believers or not, whether blessed of the Father or not; for he saith heer, *Ye fed me*, and me. 2. The Godly having their sins forgiven them in this world, there shall be no mention made thereof of what ill was done by them, and repented of; but only of what good they did; as heer, *Ye did me, fed me, visited me*, doeth show. 3. Christ is so neerly conjoined with his faithfull Servants, the Ministers of the Gospel, and with every faithfull Person, that in all their afflictions he accompteth himself afflicted, an hungred, thirsty, sick, and in prison, when any of his own are in that condition; for, *I was an hungred*, &c. saith he. 4. Love to Christs People, especially manifested in real thoughts of Charity, are true marks of Faith in Christ, and of election unto them, as heer appeareth. 5. Even *A visite* performed unto any for Christs cause, shall be taken notice of, and rewarded by Christ; for, *Ye visited me*, is reckoned up among other effects of love.

Vers. 37. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

38. When saw we thee a stranger, and took thee in? or naked, and clothed *thee*?

39. Or when saw we thee sick, or in prison, and came unto thee?

This form of speach is used by Christ, to show us, That the Righteous, and such as are justified by faith, shall wonder at their works, which they in their life-time justly esteemed little of, and had no confidence in, should bee so much taken notice of, and

and rewarded so, as at the last Day they shall receive the glorious crown of Life, under that CHRIST findeth himself so much concerned in the works of love and mercy done to his children, for his sake; that rendering in imagery and figure to this interrogation, *When saw we thee hungry, &c.*

Vers. 40. And the king shall answer, and say unto them, Verily I say unto you, in as much as ye have done it unto one of the least of these my brethren, ye have done it unto me.

In CHRIST's answer, learn, 1. That whosoever have believed in the ultimate, from the beginning of the world, are accounted of him, as brethren and sisters, and he will not be ashamed to point them forth, and avow them his brethren; yea, he shall not be ashamed to call the least of them his brethren, and to account of the least courtesie done, or kindness shewn, to the least of them, as if it had been done to himself. However we can hardly believe this, yet he will have us assured of the truth hereof.

Vers. 41. Then shall he say also unto them upon the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

After the absolution of the Faithfull, the wicked shall receive the sentence of condemnation. *Depart.* 1. Such as were never brought into the state of the curse, deserved for their sins, and made to flee unto CHRIST JESUS, to be delivered from the curse, shall finde the curse of God cleave fast to them in the last day, then shall they be called, *Ye cursed.* 2. Such as did not in their lifetime seek communion with God in CHRIST, shall be separat and chased out of his sight with a fearfull *Depart ye.* 3. There is no place to go unto, save hell, for them whom CHRIST as Judge, at the day of judgement commandeth to depart. Therefore saith he, *Depart ye into everlasting fire.* 4. The pain of hell is most horrible, for in regard of extremity of pain, it is called *Fire*, and for the indurance, *everlasting.* Therefore saith he, *Depart ye into everlasting fire*, 5. For ye are the prince of darkness, Spirits, and all that profession wicked with them, and all the wicked of the world, who have served Satan by their ill deeds, shall all be consumed together; for it shall be said to them, *Depart ye into the fire prepared for the devil and his angels.* 6. This question is to be made of the execution and manner of their torment; for it is ready prepared; *Depart ye into the fire prepared*, saith he, that is, from the fore-devised most extreme pain, that can be imagined for the tormenting of spirituall substances.

Vers. 42. For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink.

43. I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

In the reason of their condemnation, learn, 1. That unrepenned ill deeds of the wicked, namely, their misregarding of the Messiah CHRIST in his person and members, shall prove the pretence to be just, for, *You did not so, and to me*, saith he. 2. The omission of good deeds will serve sufficiently for a duty against the wicked; for, *Ye fed me not, clothed me not, &c.* 3. The omission and neglect of all the wicked shall be found, even to this, not CHRIST himself, and his members in him, because they did not the sin, such as, believing in CHRIST, it shall be said to them, *Ye did it not to me*, and hereof it appeareth that all his precepts concerning the especiall duties without the Gospel cometh for unto them, to them the Gospel never came, they cannot be said, and therefor

Ver. 44. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or a thirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45. Then shall he answer them, saying, Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me.

And these shall go away into everlasting punishment: but the righteous into life eternal.

Ver. 1. Of Demetrius are we bold to speak thus: 2. Pleading for themselves, &c. That we should conceive they have such cases as will bear them out at the great Day, but which will not then stand together. Therefore, *when saw we thee*, &c. say they. 2. If omission of duties will be a sufficient [illegible] 3. Misregarding of Christs servants and children in their need of our help, shall be interpreted a misregarding of Christ, for to impertinent, *We are not to do it to you.* 4. The sentence of absolution shall be severally pronounced and to them the sentence of condemnation also severally, setting the man on the right hand, and the Godly and everlasting punishment the portion of the wicked on the left hand. [illegible]

CHAPTER XXV.

Ver. 1. Such as did not partake [illegible] 2. There is no [illegible] 3. The day of judgement [illegible] 4. The sun [illegible] 5. The day of judgement [illegible] 6. Christ [illegible] 7. [illegible] 8. [illegible] 9. [illegible] 10. [illegible] 11. [illegible] 12. [illegible] 13. [illegible] 14. [illegible] 15. [illegible] 16. [illegible] 17. [illegible] 18. [illegible] 19. [illegible] 20. [illegible] 21. [illegible] 22. [illegible] 23. [illegible] 24. [illegible] 25. [illegible] 26. [illegible] 27. [illegible] 28. [illegible] 29. [illegible] 30. [illegible] 31. [illegible] 32. [illegible] 33. [illegible] 34. [illegible] 35. [illegible] 36. [illegible] 37. [illegible] 38. [illegible] 39. [illegible] 40. [illegible] 41. [illegible] 42. [illegible] 43. [illegible] 44. [illegible] 45. [illegible] 46. [illegible]

Ver. 1. In the person of their Master, [illegible] 2. The knowledge of the day of the Lords coming, and the Son of man to be betrayed to be crucified. 3. The opinion of good deeds will [illegible] 4. How Christ taught his Disciples what was fit to be told them, in answer to their curious question about the time of the day, before [illegible] 5. The parable of the time of his passion, [illegible] 6. The parable of the [illegible] 7. The parable of the [illegible] 8. The parable of the [illegible] 9. The parable of the [illegible] 10. The parable of the [illegible] 11. The parable of the [illegible] 12. The parable of the [illegible] 13. The parable of the [illegible] 14. The parable of the [illegible] 15. The parable of the [illegible] 16. The parable of the [illegible] 17. The parable of the [illegible] 18. The parable of the [illegible] 19. The parable of the [illegible] 20. The parable of the [illegible] 21. The parable of the [illegible] 22. The parable of the [illegible] 23. The parable of the [illegible] 24. The parable of the [illegible] 25. The parable of the [illegible] 26. The parable of the [illegible] 27. The parable of the [illegible] 28. The parable of the [illegible] 29. The parable of the [illegible] 30. The parable of the [illegible] 31. The parable of the [illegible] 32. The parable of the [illegible] 33. The parable of the [illegible] 34. The parable of the [illegible] 35. The parable of the [illegible] 36. The parable of the [illegible] 37. The parable of the [illegible] 38. The parable of the [illegible] 39. The parable of the [illegible] 40. The parable of the [illegible] 41. The parable of the [illegible] 42. The parable of the [illegible] 43. The parable of the [illegible] 44. The parable of the [illegible] 45. The parable of the [illegible] 46. The parable of the [illegible]

shewing us, and resolute willingness upon the work of redemption; for he saith, *The Son of Man shall be betrayed.*

Verse 3. Then assembled together the chief Priests, and the Scribes, and the elders of the people, unto the palace of the high priest, who was also called Caiaphas.

4. And consulted that they might take Jesus by subtilty, and kill him.

5. But they said, Not on the feast day, least there be an uproar among the people.

In this wicked assembly decreeing to kill CHRIST, Learn, 1. That councels may err, and such as have the rule of rulers and Peers in the Church, may prove enemies to CHRIST, for such is the assembly of the chief rulers here. Satan labours to have, and often finds, Men of high place in Church and State, to be against Christ, as here Elders and Scribes. 3. The craft and malice and blood-thirstiness of Christs enemies is great, as here, *They resolve to take him by subtilty, and kill him.* Wicked men are wise to foresee temporall inconveniences, but blind to see the danger of sinnings as here, *Not on the feast day, lest there be an uproar among the people.* 4. Wicked men have no fear of God is in their heart to kill the Innocent. 5. When the people are zealous for Christ, it muzzleth the mouths of bloody dogs, as here, *Least there be an uproar among the people,* therefore these wicked men preverred the feast day.

Verse 6. Now when Jesus was in Bethany, in the house of Simon the leper,

7. There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat.

There is a remarkable passage of anointing of Christ unto his burial observed here. In which history learn, 1. That in little Bethany, as well as in great Jerusalem, Christ hath his own friends, Simon, and this woman. 2. The man who is sensible of his cleansing by Christ, will love him all his life long, as Simon the leper here receiveth entertainment Christ and his Disciples. 3. When one by gift inviteth many, glorifie Christ, it is no shame to bear the memorials thereof; for here the Evangelist calleth Simon the leper, though now made. 4. Love starts no cost where love is, for there nothing is dear, as is to be seen in this woman, who breaketh an alabaster box of very precious ointments, and pours it out upon Christ.

Verse 8. But when his disciples saw it, they had indignation, saying, To what purpose is this waste?

9. For this ointment might have been sold for much, and given to the poore.

10. When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11. For ye have the poore always with you, but me ye have not always.

Judas bearing the bag; was offended, that this ointment was not sold, and put in his custodie, and therefore he sets to inflame the rest, as he called it Waste. One murmurer may infect a whole company, one sinner doth infame an whole multitude of other Disciples; Therefore it is said, *When his Disciples saw it, they had indignation.*

2. When

Which hath took after me in the world, upon Christ, they accounted all to be
lost, that is waved on him; To what purpose is this waste? say they. Adultery wants
not their pretences, as heer, It might have been sold for much, and given to the poor,
they say not, Good stead but all these, only out of malice and envy, cast by Christs own
Disciples, as heer may be seen. 5. It is no small trouble to the Godly, to finde
their actions misinterpreted, especially by the Godly; Therefore saith Christ, Why
trouble ye the woman? 6. Albeit men misinterpret good works, yet Christ will judge
right of them, and take part with them, and defend them, as heer is seen. 7. She
hath wrought a good work, saith he. 7. Such good works as offer themselves easily, and
without trouble occur against, should not be neglected, but instantly be followed,
and practised in what good works, wherein more frequent occasion is offered, as heer,
The poor ye have always with you, saith he.

7. For in that she hath poured this ointment on my body, she did it for my burial.

8. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

This holy woman foresaw the death, and took the last duty unto him. Before.
The Lord knoweth the intentions of his honest servants, and sets a price on their good deeds thereby; Therefore saith he, She did it for my burial. Or Christ knew that the Gospel should be preached through the world, and what was to be preached also for Christ, Where the Gospel shall be preached, saith he, this shall be told, &c. 2. True faith seeth afar off, for this woman (verily lay in death) believeth the Lord Jesus, to be the true Saviour, worthy of all honour in his Death, as well as in his Life; believeth that he should not see corruption, believeth that his Death should be a sweet smelling Sacrifice to God, and the savour of Life unto his people; for, She did it, saith Christ, for my burial. 3. The memorial of the just shall not go to the grave with them, but their good deeds shall be had in everlasting remembrance. In this woman we have an example of it, for This shall be preached for a memorial of her, saith he. 4. Whosoever of any thing for Christ shall never have cause to rew it. Christ accounts more of it, than if it all were his, for She hath wrought a good work on me, saith Christ, before. And now This shall be told for her memorial.

14. Then one of the twelve, called Judas Iscariot, went unto the chief priests,

15. And said unto them, What will ye give me, and I will deliver him unto you? and they covenanted with him for thirty pieces of silver.

16. And from that time he sought opportunity to betray him.

Judas minding to have gain some way, seeketh opportunity first to sell, then to betray Christ. Doct. 1. When a wicked man is engaged to do evil, he will never leave till he have done it. So it is here to Judas, for he sought opportunity to betray CHRIST. 2. When men have an evil turn in their heart, and when opportunity easily may offer, they shall not want occasion long; as Judas minding to sell Christ, shortly seeks and finds the Merchants, the chief Priests, to whom he will suffer wicked hands to kill our Saviour, to manage himself, when he seeks it for his own glory: will when

just sell his flesh and Heaven, and Christ for money, as Judas here doeth. 5. He that is not Christs friend in trueth, will soon turn traitour, as *Judas here doeth*. 6. Hypocrites will be found in best societies; for heer a traitour is one of the twelve. 7. The wicked shall bear their own blame, and the societie shall be free: as heer Judas is named alone. 8. Seeret enemies and open will easily agree together, and owne on another, as heer Judas and the high priests make a short bargan. 9. He that selleth Christ, knoweth not his worth; for, *What will you give me?* saith the seller. 10. He that will sin and sell Christ, will do it upon a noughty condition; ere hee want all, *Thirty pieces of silver*, or what may be had, will make the bargan fall.

Vers. 17. Now the first day of the feast of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passeover?

The doctrine of the Covenant of Grace, being delivered by our Lord, and confirmed abundantly by miracles, the institution of the Sacrament of the Lords Supper followeth, for sealing up of this Covenant unto the Beleever; and to this intermediation is made of Christs last eating of the Sacrament of the Passeover, unto which was subjoined the institution and celebration of the Sacramentall Supper: for the clearing of some Circumstances whereof, and of the duety of Preparation for right receiving of it, that which is heer spoken of the Passeover, doth give light. *Doct.* 1. It is commendable to remember Gods Ordinances in due time, and to prepare for them; as heer, *The first day of the Feast, the Disciples came*, and make ready for it. 2. Our Lord made himself so poor, that he had not a house of his own, albeit he was Owner of all the Earth; as, *Where wilt thou that we prepare?* doth import. 3. Our Lord subjected himself unto the Law, and did keep exactly both the Morall and Ceremoniall Law, that he might deliver us from the yoke of the one, and from the curse, for breaking of the other, *He keeps the Passeover*. 4. The termes of Sacramentall speech were well understood by Christs Disciples, as to put the thing signified for the signe, namely by this phrase, *to eat the Passeover*, they mean to eat the Lamb, the Sacramentall memoriall of the Angels passing over of the houses of the Israelites in Egypt.

Vers. 18. And he said, Go into the city to such a man, and say unto him The Master saith, My time is at hand, *I will keep the passeover at thy house with my disciples.*

19. And the disciples did as Jesus had appointed them, and they made ready the passeover.

Christ directeth them to a friends house, a worthy man for so holy a service. *Doct.* 1. The Lord will not want friends wheresoever he is, heer in Jerusalem he hath friends, as hee had also in Bethany, *Go in to the city to such a man* sayeth he. 2. Hee hath such commandement of the spirits of men, as hee can bow their will to do what service hee pleaseth, for hee is sure to make such a man obey. 3. Christ hath taken on him to bee our Teacher, and to him only the dignity of *Master* is due, Therefore hee calleth himself the *Master*. 4. It is of his own free choise that our Lord doth imploy any man more then another; for, *Go to such a man, and say*, importeth this. 5. The more near our time to depart this life doth draw, the more carefull should we be to have all things done by us which should be done; Therefor saith he, *My time is at hand, I will keep the passeover.* 6. It is the part of true Disciples to follow Christs direction in

be in all things, and being clear in the command to go about the obedience of any one, *The Disciples did as Jesus appointed.*

Vers. 20. Now when the even was come, he sat down with the twelve.

For clearing of the history of the LORDS Supper, which was instituted at the close of the Passe-over, wee have heer set down the circumstances of eating of the Passe-over, as time, place, and persons, whereby wee have ground to conceive that Judas was present at the Sacrament of the Passe-over; he being one of the twelve: for first, Seeing there is no question made, that as Judas was imployed in the Apostleship with the rest, so he was admitted also with the rest unto the fellowship of all Worship and Divine Ordinances, and was present at so many former feasts of the Passe-over, as Christ did keep with his Disciples; there can bee no inconvenience to suppose him present at the Passe-over at this time also. Secondly, Seeing whatsoever is said by Historiographers, concerning a common Supper, before the Sacrament to bee observed by the Jews (a people too much given to their own inventions, and the traditions of Elders) it is safest for us to think that Christ did keep the Law of the Passeover, as was written, *Exod.* 12. wherein was appointed a whole lamb, with unleavened bread (not prescribing how much) and sour or bitter Herbs for a sauce-drink being presupposed and included, as naturally necessar, to make the Passe-over to be a Supper and an holy Feast; all which making up sufficient store of meat, to be a meal to so many men, and to furnish a sop to Judas ere he went forth, and elements also unto the new Sacrament after he was gone. There is no ground to make us conceive, that there was a common Supper preceeding the Passeover; but when we find Judas to be eating with the rest after their downsitting to the Passeover, we have good ground to think that Judas was partaker of the Passeover Supper. Thirdly, Seeing the Euangelist expresly saith, *vers.* 19. that they made ready the Passeover, and *vers.* 20. that CHRIST when the even was come, sat down with the twelve, to wit, To eat the Passeover, and *vers.* 21. That as they, that is, CHRIST with the twelve, *Were eating*, he said to them, One of you shall betray me; we may without any scruple conclude, that Judas was present at the Passeover; and so much the more as we finde, that the Euangelists hereafter do number only eleven Disciples, untill the time that Matthias, who used alwayes to be present with the Apostles was chosen to supply the rowme of Judas, and to make up again the number of twelve, *Act.* 1. 26. In regard of whom the Apostle Paul had just ground to say, 1 *Cor.* 15. 6. that CHRIST was seen of the twelve, because *Act.* 1. 21, 22. Matthias being present alwayes with the twelve, and so at this apparition, and reckoned with the eleven in Judas rowm, doth make the number complect. This being presupposed, We learn, 1. That neither is the Sacrament the worse, nor are the Communicants polluted, albeit an undiscovered hypocrite be in company with them at the LORDS table, for Judas was one of the twelve, with whom Christ sat down to eat the Passeover, and neither the ordinance, nor the rest of the Apostles were tainted with Judas his fault, The pollution of the Sacrament was in Judas only and remained with him alone. 2. The LORD will not discover hypocrites, till they by their own deed discover themselves, but will suffer them to lurk among the Saints, till his own time come, as heer he suffereth Judas to lurk and to eat the the Passeover. 3. Social sitting at table is a very fit posture for a religious Feast, for heer CHRIST and his Disciples sit down at table together to eat the Passeover.

Vers. 21. And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22. And

22. And they were exceeding sorrowfull, and began every one of them to say unto him, LORD, is it I?

Our LORD forewarneth the Disciples that he was to be betrayed by one of them, and putteth each man to try themselves. *Doct.* 1. It is possible that a man may come to the LORDS table the one day, and betray him shortly after; the like fell out in Christs own Apostles, *One of you*, sayeth he, *shall betray me*. 2. The possibility that a Communicant may become a traitour, should put all men to search themselves, as heer the Apostles are put to it, saying, *Is it I?* 3. Sincerity and charity will make men search and suspect themselves rather then another, as heer the Apostles say not, *It is Judas*, but, *Is it I?* 4. The sincere man dare not trust the deceitfulnes of his own heart, but bringeth it to the Searcher thereof, and relyeth upon his testimony, as heer the Apostles do, saying to CHRIST, *Is it I?*

Vers. 23. And he answered and said, he that dippeth his hand with me in the dish, the same shall betray me.

24. The Son of man goeth as it is written of him, but wo unto that man by whom the Son of man is betrayed: it had been good for that man, if he had not been born.

CHRIST answereth their question, and taketh away the stumbling block of his suffering himself to be betrayed, by application of the prediction of the Scripture, to the present case, to let them see that the betraying of him was foretold in the Scripture. *Doct.* 1. A benummed conscience, and a shamles face are easily joined with a resolute purpose to sin, as heer the traitour standeth not to dip his hand in the dish with Christ, when he was minded presently to betray him. 2. No kindnes or good which the Godly can bestow upon the wicked, will hinder the wicked to prove enemies to the Godly, when they are put to tryall, as all Christs kinde usage of Judas, and admitting him to eat of the dish with him, stayed him not from going to betray him. 3. The known will of GOD is the best remedy to save us from stumbling at the crosse of Christ, as heer, *It is written*, saith CHRIST, that hee may keep them from stumbling. 4. The prediction of GODS Word, and the foredetermination of a fact, doth not excuse the sinner, the Committer of the fact, from guilt or punishment; for not the lesse it is said, *Wo to that man.* 5. Sin turneth all the benefites of GOD in curses, and maketh them matter of miserys for, *It had been better for the traitour he had never been born*, saith Christ.

Vers. 25. Then Judas, which betrayed him, answered, and said, Master, is it I? He said unto him, Thou hast said.

Judas faineth himself a friend, and is loath to bewray himself, by not saying as the rest did. *Doct.* 1. Hypocrites for shame will professe sincerity, as the sincere do: so saith Judas, *Is it I?* 2. A seared conscience will make an effronted face, as heer Judas dare say, *Is it I?* 3. The more the hypocrite will hide his sin, the more is it brought foorth, as heer, *Thou hast said it*, sayeth Christ.

Vers. 26. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat, this is my body.

27. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

28. For this is my blood of the new testament, which is shed for many for the remission of sins.

Now followeth a more particular relation of the institution of the Sacrament of the LORDS Supper, the whole doctrine whereof is not to be found in any of the Evangelists or Apostles, but to be collected out of all, each contributing their part to expresse the full meaning of the Lords Spirit in this matter. Heer we take up only that which Matthew sayeth; and first wee observe, that the Celebration of the first Sacramentall Supper of the Lord, was joined in one continued supperly action with the Sacrament of the Passeover; our Lord heereby declaring the old Church, and the new to bee one in him, and the Sacraments of both, to have himself for their signification; for the Sacrament began, as *They were eating*, that is, Sitting still at table, and the supper not closed. 2. For the nature of the action, it is required there be a table prepared, and elements ready to be made use of: For the first Supper, which is our patern, was celebrat at the same table whereat the Passeover was celebrat, whereupon there were yet remaining elements for eating, for this much is imported in, *As they were eating*. 3. It is requisite also, that the Minister of the Gospel and his Flock, so many of them as may communicat together at one table at once, be assembled together, and jointly set down together, for celebration of this holy Feast; for so was it in the patern, *As THEY were eating, they*: that is, Christ as Minister, and his Disciples as the Flock. 4. The fittest Posture of the Communicants in the Action of this holy feasting, is sociall sitting together at the LORDS table; for this was the behaviour of the first Communicants, the LORD began to give the Sacrament, *As they were eating*, that is, As they yet continued sitting together socially at the table, materials for eating not being removed, during which time men are said to *be eating*. 5. The elements of this holy Feast are only bread and wine, for, *CHRIST took bread, and the cup*. 6. The part of the Minister is to take the elements, and by the Word of Institution and Prayer to sanctifie, separat, and appoint them, for this holy and sacramentall use, so much of them, and in so far as they shall be imployed by the Communicants; for, *CHRIST blessed the bread, blessed the cup*, and *gave thanks to the Father*. 7. The part of the Minister also is to break the bread, and give it unto the community of the Communicants, with a command unto them in common, or in the plural number, to take the bread; and eat it; for CHRIST brake the bread, and gave it to the Disciples; saying, *Take YEE, eat YEE*. 8. It is the part of the Minister to expone and declare with authority in the LORDS Name, what this bread thus blessed, thus broken, thus given and taken, doth signifie, exhibit and seal up by CHRISTS appointment, unto the beleeving Communicant; to wit, That, *This bread is CHRISTS body*, which speach is to bee understood, not physically nor miraculously, but judicially; that is to say, in the sense that civile judgement maketh the instruments of security of any thing, to be called by the name of it, and holden in law for it; and therefor as the instrumentall elements, whereby men are infeft in any house, or land, or rent, being orderly given and taken, are by the appointment of mens law, the very house, or land, or rent, really, and truly in law made sure to the receiver, for all lawfull and profitable effects, before the bar of civile Justice: so this bread, thus given, and thus taken, is by the institution and appointment of divine ordinance, in a judiciall sense, the very body of CHRIST suffering judicially and truly, or really in divine law, made sure to the receiver, for all profitable effects before the bar of Divine Justice, and as the instrumentall elements of seasing a man in a house, or land, or rent, (such as are for examples cause a piece of earth, or a stone, or a staff, or a penny) orderly given and taken, do signifie, exhibit, and confirme in law a mens right, and title unto such a house, or land, or rent more strongly, then if a man did take the house or land physically in his armes, if it were possible: So this bread by Divine Ordinance, doth signify, exhibit, and confirme the Beleevers

yers right and title unto CHRISTS body, as suffering for the beleevers redemption more certainly and surely, then if CHRISTS body suffering were physically imbraced by him in his armes, if it were possible: and therefore, as the instrumentall elements of civile infeftment, in the termes of humane ordinance, and institution, are rightly called by the name of the lands disponed; so the sacramentall element of bread is rightly called, *CHRISTS body*, disponed in the termes of Divine Ordinance and Institution, which appointeth hereby right to be given unto us unto CHRISTS body, as suffering for our redemption. 9. To assure us of full satisfaction and compleet furniture for eternall life, CHRIST our Lord hath not only taken bread in the Sacrament, but also hath institut a cup, that is, both meat and drink, for certifying us, that wee shall have compleet nourishment in him, commanding the community of the Beleevers, or Communicants, in the plurall number, to drink thereof; *for, He also took the cup, and gave thanks, and gave it to them, saying, Drink YEE all of it.* 10. As it is necessar, that the people receive the sacramentall bread with the exposition and declaration in the Lords Name, of what it giveth them right unto, by Divine Institution, so it is also necessar, that the people receive all of them the sacramentall cup, with declaration of what it giveth them right unto by CHRISTS Ordinance; for this cup, or wine in the cup, *is my blood*, saith the Lord; to wit, Appointed of me judicially to make you truly or really sure of your right unto my death and blood shed, and unto all benefits bought thereby. 11. There is a Covenant of Redemption past between the Father and the Mediator CHRIST, wherein Christ was bound to lay down his life, by the shedding of his blood to purchase to the Redeemed remission of sins: This is imported in the words of, *The blood of the Covenant for remission of sins*, shewing, that the Son had before promised to powre out his blood, for purchasing remission, and that the Father had granted remission upon this condition. 12. CHRIST did make his Testament before his death, and left remission of sins in legacie to his Redeemed People, namely, to beleeving Communicants; This is imported in the words of a *Testament, for remission of sins.* 13. CHRIST did make his Testament two wayes, one in typicall promises under the Law, before he came in the flesh; and so also in types and figures he died, as it were, and was the Lamb slain from the beginning of the World: Again, He made his Testament after his Incarnation in plain and clear termes, after which he fulfilled the types of his death, and actually laid down his life, for his redeemed People, This is imported in the words, *New Testament is my blood shed*, Presupposing an Old Testament in the blood of typicall lambs, and other sacrifices. 14. Conforme to this two fold manner of making of a Testament, there was also a twofold manner of making of a Covenant of Grace, between GOD and the Church in her head CHRIST; one called, An *Old Covenant*, before the time of typicall promises, painfull and chargeable rites, and harder conditions to the externall Beholders; another after his Incarnation, called, *A new Covenant* of better promises, and more comfortable conditions, because now the *dimnes of the shadow is removed*, the yoke of the ceremonies is broken, and the substance of the Covenant is more clearly seen, and this is imported in the word of *new Covenant*, for the word in the Greek, which signifieth *Testament*, signifieth also *Covenant*, and is indifferently used for both: for the Testament and Covenant, is much of the same articles, to, and with the same persons. 15. The Sacrament of the LORDS Supper is a seal of the new Covenant, of Righteousnes and eternall life by Faith in Jesus CHRIST the Redeemer, this is imported in the words, *This cup is my blood of the new Covenant*, that is, It is the Seal of the new Covenant, whereby I assure you sure right unto my Blood, shed for remission of sins. 16. By the new Covenant of Righteousnes, and life through Faith in CHRIST, sealled in the

the Sacrament, the Beleever getteth right unto the *Covenant of Redemption* made between God and Christ, to the behove of the Redeemed; this is imported in the words of *Testament* or *Covenant of Blood-shed*, to satisfie the Father; *for many, for the remission of sins.*

Vers. 29. But I say unto you, I will not drink henceforth of this fruit of the vine, untill that day when I drink it new with you in my Fathers kingdome.

That our Lord may put upon his Disciples the impression of his death shortly to follow, and so both ingraft the doctrine of the Sacrament more deeply in them, and prepare them the better for his death, he sheweth them, that this was the last draught of wine he was to take in a sacramentall way with them, and that the time was coming when he and his Disciples should in Heaven together be partakers of the joy, and comfort signified by this sacramentall wine, which hee calleth, *The drinking* of it new, or in the newnes of the Spirit, and not in the oldnes of the letter; for the externall Sacrament, and Sacramentall Elements, are at last to bee abolished as old: But the Joy, and Life, and Honour signified by the Sacramentall Participation of them, shall never bee abolished, shall never waxe old, but shall bee fresh and new for ever. *Doct.* 1. Our Lord beside all other relations which he hath to the Sacrament, as the *Instituter* thereof, the *End* thereof, the *Thing signified* thereby, the *Minister* in the first celebration thereof is also a *Fellow-banqueter*, and communicant with us in his own way; for he did drink of the Sacramentall wine, as it signified Communion of Life, and Joy with us in Heaven, *I will not drink henceforth of the fruit of the Vine, untill I drink it new with you, &c.* 2. Whatsoever change is put upon the wine in the Sacrament, by instituting that it should signifie and seal up spirituall life and joy, yet after the sanctifying of it, and in the time of drinking of it by the Communicants, it remaineth *Wine*, in the own naturall properties, without being transubstantiate; for, *I will not*, saith he, *drink of this* Fruit of the Vine *henceforth.* 3. The drinking of the Sacramentall wine is a sign and pledge of our spirituall and new Communion in life and joy in the Kingdome of Heaven, for Christ exponeth it, saying, *Untill the Day that I shall drink it new with you in the Kingdome of my Father.* 4. Christ will not be content to bee without his Disciples in Heaven; for, *I will drink it new with you in the Kingdome of my Father*, saith he.

Vers. 30. And when they had sung an hymne, they went out into the mount of Olives.

This is the close of the whole action. *Doct.* 1. It is fit that God be glorified in the Assembly of the Church, by singing of Psalmes; and in particular, when the Sacrament of the Lords Supper is celebrated, *They did sing a hymn.* 2. How sad hours soever the Lord send unto us, it is our part alwayes to sing his praises, for the Disciples albeit they all knew that our Lord was presently to suffer, yet *They did sing unto God an hymn.*

Vers. 31. Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd and the sheep of the flock shall be scattered abroad.

32. But after I am risen again, I will go before you into Galilee.

Christ foretelleth his Disciples of their stumbling at his sufferings, and denying of him that night, according as was foretold, *Zach.* 13. 7. and that he would rise again from death, and would gather them unto him, and meet them in Galilee whether they were

were to flee: yea, and that he should be there before them. *Doct.* 1. The afflictions for the Gospel may be such, as the stoutest Disciples may stumble at them, and fall at a time; for, *All ye shall be offended, because of me*, saith he. 2. The visibility of the Church is not such, but that possibly open profession of the Gospel, and open communion of Saints may be interrupted by persecution; for it is written, *I will smite the Shepherd, and the Sheep of the flock shall be scattered abroad.* 3. Christ shall be victorious over the power of persecuters, and after a scattering, he will gather unto himself again the upright in heart: He giveth ground to us for so much, saying, *After I am risen again, I will go before you into Galilee.*

Vers. 33. Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended.

34. Jesus said unto him, Verily I say unto thee, that this night before the cock crow, thou shalt deny me thrice.

35. Peter said unto him, Though I should die with thee, yet will I not deny thee: likewise also said all the disciples.

Honest Peter cannot beleeve such weaknes (at least) in himself, and therefore albeit forewarned the second time, hee speaketh stoutly, and so do the rest of the Disciples also. *Doct.* 1. Unexpert Christians can hardly beleeve themselves to bee so weak and sinfull, as the LORDS Word sheweth them to bee, but so much the more as they have an honest purpose to stand, they have fleshly confidence in their own strength, and do assure themselves that they shall stand in all assayes, howsoever others fall beside them; Therefore is it that Peter saith, *Though all men should be offended, yet not I, although I should die I will not deny thee*, and so also do the rest say. 2. He that trusteth most to his own strength, is neerest unto the most fearfull fall; Therefore it is said to Peter, *Ere the cocke crow, thou shalt deny me thrise.*

Vers. 36. Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye heer, while I go and pray yonder.

Our LORDS last sufferings may be for memories cause distinguished, by the places wherein he suffered. First, In the Garden on mount Olivet, to *vers.* 57. and next, in Caiaphas hall, to the end of this Chapter: our LORD taketh his eleven trusty Disciples with him into the Garden, where he knew the traitour with the enemies should shortly come to apprehend him, and acquainteth his Disciples with his purpose of going apart to prepare himself by prayer, for suffering. *Doct.* 1. As the truth of the Gospel, so the right way of suffering for the truth, must be learned from Christ; Therefore our LORD taketh with him his Disciples unto Gethsemane, a Garden and place where he is to begin his last sufferings, that they might see how voluntarily and holily he addressed himself unto that service. 2. As we should not make ostentation of going to privat prayer, so neither need wee scrupulously to conceal our purpose when it may edifie; for Christ saith heer, *Sit yee heer, till I go and pray yonder.*

Vers. 37. And he took with him, Peter, and the two sons of Zebedee, and began to be sorrowfull, and very heavy.

38. Then saith he unto them, My soul is exceeding sorrowfull, even unto death: tarry ye heer, and watch with me.

Out of the eleven Disciples, Hee choseth three to bee Witnesses of the hardest parts of his sufferings, even the same who were lately witnesses of his glorious transfiguration.

ration. *Doct.* 1. Albeit all the Redeemed be alike dear to Christ, yet will hee acquaint some with more deep passages of his sufferings then others, and readily such as he hath acquainted before with greater sight of his Glory; as heer, *He took with him Peter and the two sons of Zebedee.* 2. Our LORD suffered for our sins, not onely in his body, but also in his soul, dolour and heavines in a measure unspeakable; *My soul* saith he, *is exceeding sorrowfull, even unto death.* 3. Our LORD kept back from his own humane nature, the consolations of the personall union thereof with the Divine nature, so far, that he, *as Man*, did not despise the smallest meane of ease or relaxation that could bee, but calleth for the company of his slipry Disciples; and heerby doth teach us in our sad perplexities to take the company of some of the Saints, to whom wee may reveal our minde: for, *Tarry ye heer, and watch with me*, saith he to them.

Vers. 39. And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup passe from me: nevertheless not as I will, but as thou wilt.

Albeit their company could bee of some use, yet but of small use to him; therefor he goeth on and prayeth. *Doct.* 1. There is no ease to a perplexed soul, under the sense of wrath, till it bee alone with GOD, there it may sigh and grone, utter broken words, keep silence, or freely expresse it self, as it pleaseth without misconstruction; Therefore *hee goeth a little from them, and fell on his face*, and *prayed*. 2. The sense of the wrath of GOD felt by Christ, and the weight of the curse due to our sins laid upon him, was so horrible, that his holy nature looking upon it, simply as it tendeth to the destruction of the creature, could not but abhor it, and so wish to be rid of it, if it had been possible; therefor doth holy Nature say, *My Father, if it bee possible, let this cup passe from me.* 3. The love that our Lord hath to our Redemption, and his speciall Covenant made with the Father, for the paying of our ransome, made him to subject his holy Nature and Will to that which otherwise it abhorred; therefor looking to the Fathers will, thus to expiat the sins of the Redeemed, he sayeth, *Nevertheless not as I will* (in an holy naturall choise) *but as thou wilt, let it be*, I voluntarily doe choose it, that is, according to the condition past between us, for redemption of the Elect, *Let mee drink this cup*: and heer the merit of sin, the strictnes of Divine Justice, the horrour of the wrath of GOD, with the weight of the curse, the mercy of GOD toward sinners, and the unspeakable love both of GOD and CHRIST toward the Elect, is to be seen vively set foorth before us in our Lords passion.

Vers. 40. And he cometh unto the disciples and findeth them asleep, and saith unto Peter, What, could ye not watch with me one houre?

41. Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

Heer is a short breathing time after his wrastling, wherein he cometh to his Disciples, whom no trouble could make him forget, because for them, and for the rest of his own people all his sufferings were undertaken; and finding them asleep, he gently reproveth them, and exhorteth them to watch and pray, by three reasons: The first is joined with a reproof, It is but an hour you have to watch, till you be yoked with a temptation, by occasion of my sufferings approaching. Therefor, why do you not watch this one hour with me? The second reason, Except you watch and pray, you may readily come under the power of temptation, Therefor watch and pray, least you enter into, or begin now come under the power of temptation. The third reason, is, Albeit the *Spirit* of your

renewed

renewed part be ready and willing to resist and oppose temptations, yet the flesh, your naturall and unrenewed part is weak, and ready to be overcome; Therefor watch and pray. *Doct.* 1. When we are in greatest danger, and matters most concerning us are in hand; when GOD calleth most for our service, and we have most need to watch, then are we readily most secure, as it fares with these Disciples whom CHRIST called to watch with him and now *findeth them asleep.* 2. Seeing we have no strength of our own to overcome temptations, the only way to prevail, is to watch, and pray to GOD for assistance; therefore CHRIST sayeth, *Watch and pray, lest ye enter into temptation.* 3. Seeing the Godly are in great part flesh and unrenewed, and so are easily insnared by temptations, The spirit, and renewed part hath so much more need of the help of spirituall exercises, for therefor CHRIST bids them watch and pray upon this reason, that howsoever the *Spirit be willing, yet the flesh is weak.*

Vers. 42. He went away again the second time, and prayed, saying, O my Father, if this cup may not passe away from me, except I drink it, thy will be done.

43. And he came and found them asleep again, for their eyes were heavie.

44. And he left them, and went away again, and prayed the third time, saying the same words.

Our Lords agony, under the sense of wrath and weight of the curse due to our sins, is renewed again and again, while he is coming and going between the Father and his slippy Disciples, praying to the Father the second, and third time, in the same words; For understanding whereof let us consider, that it standeth with the holines of humane nature, so well to be naturally and necessarly sensible of pain and grief, as to be voluntarly patient under it; so well to tremble, and be feared for the wrath of the Creator, as to love to have his consolation, and to have joyfull communion with him; so well naturally and necessarly to abhor, and seek to be rid of every thing, which is destructive of it self, and separative from felt joy in GOD, as to submit it self to whatsoever trouble or crosse, which it shall please GOD to lay upon it. And therefor it is alike agreeable to the holines of humane nature in Christ to speak one word to the Father, in the language of pure holy nature, simply looking to what is destructive of nature; and another word from holy voluntar Resolution, subjecting the simple desires of nature to the furthering of the supreme designes of the Creator, and so it standeth well with his holines to say to the Father, as the Truth was, to this sense, This cup of thy wrath is so horrible and unspeakably terrible, that looking simply on it, I cannot bee a man and not abhor it, tremble at it, and be feared for it, and seek by all lawfull means to bee rid of it, and to expresse so much of the simple desires of holy humane Nature in me, *Let this cup depart from me:* But seeing it is thy will, that by my sufferings measured out to me, as in a cup, the price of redemption of the Elect shall be payed, *Let me have it, Thy will be done,* I consent unto unto it, I will the same which thou willest, give it to me; I will drink it to the dregs. *Doct.* 1. CHRIST tred the wine-presse of the Lords wrath alone, his own most inteer Disciples could not somuch as watch with him one houre, in his agony; He cometh unto them thrise, and thrise *findeth them asleep.* 3. The measure of the felt wrath of GOD, and curse due to our sins, poured forth on CHRIST, was such, as holy Nature could not but be astonied at it, and declare how much it was to be abhorred and eschewed: if love to lost souls had not

made

made it tollerable; for it behoved to be fearfull and horrible, above all that we can imagine, which made the Son of God thrise to pray, *If it be possible, let this cup passe from me.* 3. Such is the love our Lord had to the redemption of the Elect, that rather then wee should not bee saved, hee chooseth that the cup of wrath, due to our sins, should kill him; and therefore no other way of our salvation at this time being possible, love made him submit to the condition, and say, *Thy will be done.*

Vers. 45. Then cometh he to his disciples, and saith unto them, sleep on now, and take your rest, behold, the houre is at hand, and the Son of man is betrayed into the hands of sinners.

46. Rise, let us be going: behold, he is at hand that doth betray me.

The time of the Disciples preparation for the following temptation, being spent in sleeping, our Lord doeth sharply rebuke them, for losing the time so, and goeth on with them, to meet the traitour, and the souldiers with him, whom he knew to be approaching. In Christs speaches we must look to his meaning, and not captiously misconstrue his words; for, *Sleep on now, and take you rest*, is a reproof, telling them they shall not be suffered any longer to sleep, or take rest; as that which followeth maketh plain. *Doct.* 1. When time granted to prepare us for triall, is misspent in sluggishnesse and carnall rest, the triall shall come upon us in a suddain; our carnall rest shall bee taken from us, and we must rancounter with the trouble and triall unprepared as we are, as it faireth with the Disciples, to whom it is said, *Sleep on now, take ye rest: rise, let us be going.* 2. Our Lord was not surprised in his sufferings, he is God, and knew perfitely whatsoever was to befall him; Therefore said he, *Behold he is at hand, that betrayeth me.*

Vers. 47. And while he yet spake, lo, Judas one of the twelve came, and with him a great multitude with swords and staves from the chief priests and elders of the people.

48. Now he that betrayed him, gave them a signe, saying, Whomsoever I shall kisse, that same is he, hold him fast.

49. And forthwith he came to Jesus, and said, Hail master, and kissed him.

The traitour cometh, and because it was night, and Christ was not known to the souldiers by face; Therefor he giveth them a signe, whereby they should know Christ. *Doct.* 1. A man unrenewed of whatsoever gifts of learning, place in the Church, or relation to Christ, may become a mortall enemie to Christ; for not only the chief priests and elders do send out souldiers to take Christ, but also one of the twelve Apostles, Judas turneth traitour. 2. An apostat from a good course, may readily become a ring-leader to others in an ill course; for, *Judas heer one of the twelve cometh and with him a great multitude.* 3. Dissemblers and hypocrites deal plainly among their followers, but among the Godly they counterfit, for unto the souldiers *Judas giveth a signe*, whereby they shall really know Christ, that they may take him, but when he came to Christ, he saith, *Hail Master, and kisseth him*, in dissimulation.

Vers. 50. And Jesus said unto him, Friend, wherefore art thou come? Then came they and laid hands on Jesus, and took him.

Christ speaketh so much unto the traitour, as might make him compare his pretence of friendship to his Master, with his intention of bringing Souldiers on him, and then

then he ſuffereth himſelf to be taken and bound. *Doct.* 1. Hypocrits may deceive others and themſelves, but cannot deceive God; for here Chriſt puteth his finger to this traytrous intentions, ſaying, *Wherefore came ye hither?* 2. To compare our profeſſion with our practiſes, and our pretenſes with our intentions, is a mean to give us a right light of our ſelves, therefore is it that Chriſt calleth Judas, *Friend*, in reſpect of his profeſſion, and asketh him *why he came*, to put him to look to his intention. 3. Chriſt being ſurety for the Redeemed, who cannot defray their own debt, he behoved to anſwer unto juſtice for them, and therefor muſt he be *laid hands on, and taken.*

Verſ. 51. And behold, one of them which were with Jeſus ſtretched out his hand, and drew his ſword, and ſtroke a ſervant of the high prieſts, and ſmote off his ear.

52. Then ſaid Jeſus unto him, Put up again thy ſword into his place: for all they that take the ſword, ſhall periſh with the ſword.

53. Thinkeſt thou that I cannot now pray to my father, and he ſhall preſently give me more then twelve legions of angels?

54. But how then ſhall the ſcriptures be fulfilled, that thus it muſt be?

One of the Diſciples goeth about by the ſword to reſcue Chriſt from ſuffering, and is reproved. 1. For doing ſo without a calling. 2. Becauſe Chriſt could have helped the matter another way, if he had pleaſed. 3. Becauſe the Scripture behoved to be fulfilled, which foretold of his ſufferings. *Doct.* 1. Raſh zeal is dangerous in Chriſts matters, and cloſſe miſcarieth men where it is followed, as here is to be ſeen. *One of CHRISTS followers ingageth the reſt, to reſiſt* the Magiſtrat, with the preſent hazard of their life, and draweth on the blot of ſedition upon Religion. 2. No man ſhall have thanks to fight for Chriſt without a warrand; for, to Peter Chriſt ſaith, *Put up thy ſword.* 3. They deſerve to perish by the ſword, whoſoever draw the ſword, under whatſoever pretence, without Gods warrand; for it is ſaid, *They that take the ſword ſhall periſh with the ſword.* 4. They do intertain wrong thoughts of God, whoſoever go about to help their cauſe by unlawfull meanes, *Thinkeſt thou that I cannot help my ſelf?* ſaith Chriſt. 5. When the Lord ſeeth it fit to glorifie himſelf, either by the deliverance, then by the ſufferings of his ſervants, he can finde meanes to ſave them, and hath Angels in abondance ready, if men would fail; for he ſayeth, *Canſt thou for legions of Angels.* 6. Our Lord ſuffered moſt willingly, with expreſſe purpoſe to fulfill the Scriptures, which do ſpeak of the way of our redemption; for, *How*, ſayeth he, *ſhall the Scripture be fulfilled, that thus it muſt be?*

Verſ. 55. In that ſame houre ſaid Jeſus to the multitudes, Are ye come out as againſt a thief with ſwords and ſtaves to take me? I ſat daily with you teaching in the temple, and ye laid no hold on me.

56. But all this was done, that the ſcriptures of the prophets might be fulfilled. Then all the diſciples forſook him, and fled.

Chriſt clearеth himſelf, and convicteth his enemies of an evil conſcience in their apprehending of him: becauſe albeit openly they could not challenge him, yet did they now in the night time come with armed men againſt him, as if he had been guilty of crimes, and a fugitive from the Law. Then after he hath thus convicted them, he yeeldeth himſelf to them, according to the Scriptures: whereupon the Diſciples flee. *Doct.* 1. To clear our own innocency, and to convince the adverſar of wrong done to us, may ſtand well with

readineſſe

readineſſe to ſuffer; for Chriſt in yeelding himſelf to ſuffering, giveth us example in both. 2. The conſcience of a mans holy converſation bypaſt, is comfortable in the day of ſuffering, as CHRIST heer comforteth himſelf, that they could lay nothing to his charge, ſave care and painfulneſſe to ſave their ſoules, by *Dayly teaching in the Temple*. 3. The courſe which Chriſts enemies doe follow againſt him, bewrayeth them to have an ill cauſe and conſcience; for they come now in the night, as againſt a thief, and yet when he ſat dayly teaching *in the Temple, they laid no hold on him.* 4. The Scripture is a fit meane to lead us by the ſtumbling block of the Croſſe; Therefore ſaith Chriſt, *All this was done, that the Scripture might be fulfilled.* 5. Reſolution to ſuffer, will fail in the day of triall, except God give ſtrength, as heer is to bee ſeen, *The Diſciples who promiſed to ſtand faſt, doe all forſake CHRIST, and flie.*

Verſ. 57. And they that had laid hold on Jeſus, led him away to Caiaphas the high prieſt, where the Scribes and the elders were aſſembled.

Theſe are Chriſts ſufferings in the Garden; now are ſet downe his ſufferings in Caiaphas hall, together with Peters deniall; and ſuch an aſſembly of Church-men are gathered at Caiaphas houſe, to judge him. *Doct.* 1. God diſpoſeth of the ſufferings of his Martyres, as he ſeeth fitteſt for his Glory; for theſe who are permitted to apprehend Chriſt, are not permitted to kill him in a tumultuous way, but muſt preſent him to Judgement, before Caiaphas, and the Scribes and Elders aſſembled in Caiaphas houſe. 2. It is no new thing that ſuch as are begun to perſecute Chriſt in any degree, go on from one degree to another, as theſe men who were his adverſars in affection and ſpoken againſt him, and conſulted how to take him, ſhall not now be rid of him, but he is taken and ſet before them in Judgement, where his part and theirs alſo, His innocency and their cruelty may both be ſeen.

Verſ. 58. But Peter followed him afar off, unto the high prieſts palace, and went in, and ſat with the ſervants to ſee the end.

Peter followeth on, to wit, what ſhould befall CHRIST. *Doct.* Albeit the evidences of love to Chriſt, may bee cut off for a time, yet love can not bee rooted out of the heart of a ſincere Diſciple, for though Peter fled once, yet he followeth on again, and albeit he followeth afar off, yet he ſeeketh to be where CHRIST was, that he might ſee the end.

Verſ. 59. Now the chief prieſts and elders, and all the counſel, ſought falſe witneſſe againſt Jeſus to put him to death,

60. But found none: yea, though many falſe witneſſes came, yet found they none. At the laſt came two falſe witneſſes,

61. And ſaid, This fellow ſaid, I am able to deſtroy the temple of God, and to build it in three dayes.

This corrupt Church-aſſembly is reſolute to have his life, yet will they ſeem to keep a forme of Juſtice, and to lead witneſſes. *Doct.* 1. Malice againſt the Innocent is ſo ſhamefull a thing, that ſuch as are moſt guilty of it, ſhun to ſeem guilty, as theſe men ſeek to have ſome appearance of witneſſes againſt CHRIST: and when they have found diſagreeing falſe witneſſes, they do reject them, till they finde ſuch falſe witneſſes, as might agree in one, and ſeem true. 2. CHRIST his greateſt enemies could finde no fault in him, but were forced to make that a fault which was none, to wit, His foretelling of his own death and reſurrection, which was the matter of his glory and our comfort, *Deſtroy this Temple, and I will build it in three dayes*, ſayeth Chriſt; that is, Do your worſt

againſt

against me, in destroying the temple of this body of mine, and I will raise it up again the third day, which words the witnesses do alter, and repeet them, as if he had promised to destroy the Temple of Jerusalem, and build it again in three dayes, and therefore are these men justly called heer *False witnesses*.

Vers. 62. And the high priest arose, and said unto him, answerest thou nothing? what is it, which these witnesse against thee?

Our LORD could have answered for himself, but because he stood in our towm, he answered nothing, and was content to be condemned for our faults, though he was free of all sin in himself; as also, the matter witnessed was not worthy to be disputed, for presuppose he had said so, it was no matter of accusation, he had done greater miracles then to do this, yea the raising of his own body promised by him, incase the witnesses had faithfully reported his words, was a greater work then the building of the Temple alleadged, alwayes we learn, to his glory and our comfort, that against our Redeemer no more then this could be alleadged.

Vers. 63. But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us, whether thou be the Christ the Son of God.

The high priest finding all matters witnessed, to be but frivolous, adjureth our LORD to confesse, whether he were the Christ the Son of GOD. *Doct.* 1. The Messiah by the Jews own acknowledgement behoved to be the Son of GOD; for *Tell us*, sayeth the high priest, *whether thou be the CHRIST the Son of GOD*, Importing, that the promised Messiah, or Christ was to be no other then the Son of GOD. 2. The wicked labour to make the fear of God a trap to take the Godly, when they cannot otherwayes overtake them, *I adjure thee by GOD, to tell us*, sayeth the high priest. 3. Profane and crafty men stand not to take the Name of GOD in vain, when it may serve to their own ends; for, *I adjure thee by the living GOD*, sayeth the high priest, when he mindeth nothing but to make the answer a snare.

Vers. 64. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the son of man sitting on the right hand of power and coming in the clouds of heaven.

CHRIST avoweth himself to be what the high Priest had said, and forewarneth them all, that though he was to them a despised man, yet should they see him to be the Son of GOD, and Judge over them at the day of judgement, and so in a manner summoneth them to answer at his Tribunall that Day. *Doct.* 1. That *Christ is the Son of GOD*, is a truth judicially deponed by himself, being adjured to answer upon his oath, and being now ready to die: for, *Thou hast said*, sayeth he; or, I am the same whom thou inquirest for. 2. Such as will not receive Christs Word as Divine, shall be forced to acknowledge his Power to be Divine; for thus sayeth he, Nevertheles (or though ye believe me not) yet *Ye shall see the Son of man sitting on the right hand of Power*: and this in part came to passe, first in his resurrection, next in his Spirit poured forth on the Apostles; thirdly, in the conversion of multitudes of souls; and fourthly, in overthrow of the Jewish Church and Nation, in their own time, not long after. 3. Such as will not acknowledge Jesus to be the Son of GOD, for their Salvation, shall see him come to judge them at the last Day; for, *You shall see me coming in the clouds of Heaven*, saith Christ.

Vers. 65. Then the high priest rent his cloths, saying, He hath spoken

blasphemy, what further need we of witnesses? behold, now ye have heard his blasphemy.

66. What think ye? They answered and said, he is guilty of death.

67. Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands,

68. Saying, Prophesie unto us, thou Christ, who is he that smote thee?

This good Confession of Christ is counted Blasphemy, and he therefore condemned, buffeted, spitted upon, and mocked. *Doct.* 1. A man given over to unbelief, though he pretend to desire to know truth, yet will he not believe when truth is told him; no not when it is confirmed by the oath of Him who can not lie, and when it is proven by many miracles: but he will affront his own conscience in all this; as here, *He hath spoken blasphemy said the high priest*, when Christ had told the truth, which before was proven by his Works, and was undertaken to be proven yet more. 2. Profane and graceless hypocrites, when it may serve their turn, will put on the mask of marvellous zeal to the glory of GOD; as here, *The high priest doth rent his cloaths, and saith, You have heard this blasphemie.* 3. Partiality and malice in CHRIST's cause, especially can hardly be hid; for the high priest even when he will seem to do justice, doth first condemn CHRIST of blasphemy, and then *Asketh the voice of the Councel.* 4. Assemblies and Councels may erre so far, as to agree in one to condemn Christ to death; for here this Councel answered and said, *He is worthy of death.* 5. Albeit CHRIST be most free of blasphemy, and of all sin, yet because they in whose room he doth stand, are guilty of it, and of all sort of sin therefore it is provided by Divine Justice, that Christ shall be condemned for our cause; and sentence given thus, *He is guilty of death.* 6. What must we be worthy of, when Christ is spitted upon, buffeted, blindfolded, and mocked for our cause?

Vers. 69. Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70. But he denyed before them all, saying, I know not what thou sayest.

How Peter denyed Christ thrice and then repented, is set down to the end of the Chapter. Wherein wee learn, 1. That it is dangerous to be in the place with, and company of Christs enemies, without a speciall calling; for the occasion of Peters being *Tempted, was his sitting in the high priests hall.* 2. A small blast of temptation is sufficient to overturn a man who is puffed up with confidence of his own strength; as here, *The voice of a damsel overturneth Peter.* 3. The shifting of a confession for Christ when it is required, is in effect a denyall of him; for Peters saying, *He knew not* what the damsel said, is called here *A denying.*

Vers. 71. And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.

72. And again he denied with an oath, I do not know the man.

The second denyall followeth. Wherein learn, 1. That when temptation doth prevail, change of place will not hinder the tempter to pursue the victory, hee will follow on and presse his point, so long as the sickness and sin doth adhere; for, *Another damsel is set on work by Satan to tempt Peter, when he goeth out into the porch.* 2. Sin

groweth

groweth by degrees from the time that a man falleth therein, till hee repent, and groweth worse; for, *Now Peter denyeth expressly, and with an oath that he did not know CHRIST.*

Vers. 73. And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee.

74. Then began he to curse and to sweare, saying, I know not the man. And immediatly the cock crew.

This is the third denyall, Wherein learn, The horrible tyranny of Satan, and unspeakable weaknesse of a sinner left to himself, that a man should so audaciously and stubbornly sinne, and the sinner, as he is more exasted, so he becomes more furiously boldened to rush on sinne, and presse him. For more, and he not only denyeth *with cursing of himself, if he knew Christ*, This was a pitifull spectacle.

Vers. 75. And Peter remembred the words of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

After this fearfull fall, the Lord raiseth Peter up again, by bringing to his remembrance the words which he did not believe till now; and by this meanes he worketh repentance in him. *Doct.* The Elect may fearfully fall, but cannot fall away finally. For Peter by remorse is driven to deny the Lord, but doth not finally fall in the sinne. As the forgetting of the Lords word openeth the doore to temptation, so the stirring of it to remembrance, mixed with faith, is meant the repentance in Peter. Peters repentance he mentioneth, it is said, *Peter remembred the word of the Lord*, this repentance was seen secretly, and in secret, as when *Peter went out*, then he repented, *and wept bitterly.*

CHAPTER XXVII.

After CHRIST is delivered unto Pilat, Judas hangeth himself, and leaveth the money to the Priests to bee disposed of, vers. 10. *Pilat examineth CHRIST, and without cause condemneth him, and delivereth him to be scourged and crucified, after which CHRISTS God head is more manifested, and he is buried with some reverence.*

Vers. 1. When the morning was come, all the chief priests and elders of the people, took counsel against Jesus to put him to death.

2. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governour.

THe corrupt Church-men having unjustly condemned Christ, do seek now to put him to death by the power of the civill Magistrate. *Doct.* 1. The wicked are exceeding watchfull and painfull to accomplish an ill turn, especially against CHRIST, for late at night, and early in the morning are the chief Priestes and Elders busie to have Christ put to death. 2. It is no new thing to see corrupt Church-governours abuse the civile Magistrate, in execution of their unjust and cruel conclusions, as here the Priests and Elders *Deliver CHRIST bound to Pilat the Governour.*

Vers. 3.

Vers. 3. Then Judas which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4. Saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.

5. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

Now Judas his conscience is wakened, but out of time; whereupon he confesseth his sin to them who insnared him; but finding them to despise him, he casteth back the price of his treachery, and hangeth himself. *Doct.* 1. Though before a sin be committed the bait and allurement is only seen, and the conscience blindfolded, keeped captive, and benummed; yet after sin is committed, it shall be wakened at last, and see the vglines of sin discovered, for as Judas seeth now, and sayeth now, *that Hee hath betrayed the Innocent blood.* 2. When the evil of sin is discovered, then is the naughtines of every inducement unto it discovered also; and the grief is more then any gain or pleasure inducing unto it can counterballance; for Judas now counteth little of the thirty pieces of silver, bringeth back the price, and *Casteth it down in the Temple.* 3. Such as sin by the inducement of others, need not look for comfort from the inviters of them unto it, but must bear the guiltines of it alone; for when Judas regreeteth his sin to the priests, *they say to him, see thou to that.* 4. When Justice pursueth the sinner, and he flieth not to Gods mercy in Christ, there needeth no other Judge, or, witnes, or Barrio against him, but his own Conscience only; it is sufficient to convict, condemne, and torture him so, as hee will chuse to strangle himself, rather then indure the vexation of it: for, Judas being forsaken of those who insnared him in the sin, goeth not to God, but *Departeth and hangeth himself.*

Vers. 6. And the chief priests took the silver pieces, and said, It is not lawfull for to put them into the treasury, because it is the price of blood.

7. And they took counsel, and bought with them the potters field to bury strangers in.

8. Wherefore that field was called, The field of blood unto this day.

This cursed money the priests will not bring into the Treasurie of the Temple, but do imploy it in a charitable work, to buy a Burial-place to strangers, by which means a Prophesie of the Scripture is fulfilled in Gods providence. *Doct.* 1. The Lord will have no offering made unto him, of that which is not a mans own, and that in such a way, as may bee free of all appearance of allowing of mens unjust or dishonourable gain; for, *It is not lawfull*, say they, *Deut.* 23. 18. *to put this money into the Treasury.* 2. It is no new thing to see Christ his most cruel adversare deep in hypocresie, pretending to be feared to offend in the least things; as these men stand not to give Judas a hire, to betray Innocent Blood, but will not middle with the gain, when it is cast back. 3. Hypocrits even when they are deepest in a mischief, will seek to hide their course with seeming to do some good work, as these men will bee charitable to the poor, in buying a Burial-place to the strangers, with the price of *Christs Blood.* 4. The Lord can make the Mask of mens hypocrisie the speciall Mean to discover

discover them; as heere these wicked Priests doe seeke to hide their cruelty against Christ, by seeming to be charitable in buying the potters field for burying of strangers with the price of Christs life; and in Gods providence it is turned to the contrary, that this field should in all time come to bear the name of their bloody bargain made with Judas; for, the field was called *The field of blood unto this day*, saith the Euangelist.

Vers. 9. (Then was fulfilled that which was spoken by Jeremiah the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value:

10. And gave them for the potters field, as the Lord appointed me.)

The Euangelist doth observe the LORDS over ruling providence, who by this mean, fulfilled the words of the Prophet Zachary, *Chap.* 11. *vers.* 12 where the LORD complaineth of the ingratitude of the people, who accounted lesse of all his personall care over them, then ordinarely men do account of their baseſt servants, on whom they will one way of other, in a short time bestow more then what they do pride all the LORDS labour on them to be worth; and withall the LORD foretelleth that at length they should put no other price upon him, when he should come to be bought and sold among them, save thirty pieces of silver, with which money should be bought the potters field, for a memoriall unto all ages of their undervaluing of him. As for the calling of the Prophet Zacharie by the name of Jeremie, albeit it were presupposed that this verball mistake did creep into the Text, by the inadvertance of the first transcribers of the Euangelists coppie, yet this is no materiall depraving of the Text, but such an accident of the letter only, as any intelligent reader being acquaint with Scripture, could easily satisfie himself into, calling to minde the place of Zachary, where this is written: but seeing it is notour, that the Hebrews usually were called by diverse names, it is most reasonable to affirm that Zachary was also called Jeremy, seeing in the Scripture we find him called by both their names. In the inscription of the Propheie, he is called Zacharias, and in this Scripture Jeremias; now the Spirit who dyted the Scripture, knew his names best of any: As for the citation of the words, it is severall times observed before, that the Euangelists stood not upon letters and syllabs, but took hold of the sense, in so far as concerned their present purpose. *Doct.* 1. The pastorall care which God manifesteth over his people by his Ministers, is of lesse value to misbelievers, then the baseſt service of any tradisman; for Christ, and all the works done by his Ministers, are not valued above thirty pieces of silver *By the children of Israel* 2. The stumbling-block of the indignities done to Christ, are best removed, when wee consider that they were all foretold in Scripture, for so doeth the Euangelist ward off the offence of the Crosse, by telling of us, that thereby *Was fulfilled what was spoken by the Prophet.*

Vers. 11. And Jesus stood before the governour; and the governour asked him, saying, Art thou the king of the Jews? And Jesus said unto him, Thou sayest.

What our LORD suffered before the Civile Judges, is heer set down, and first of what things he is accused: wherein observe, 1. That as CHRIST is brought before the Ecclesiastick Court, so also before the Civile; and as he is charged before the high priest of blasphemy, which is the summe of all sins against the first Table; so is he charged before the Civile Judge of sedition and treason, the summe of all sins against the second Table: That he might bear the imputation off, and take away all our sins, both against the first and second.

cond Table, and prevent our arraignment before the Justice seat of God; for here when he stood before the Governour, he is asked, *Art thou the King of the Jews?* as if he had assured an earthly Kingdome, to the prejudice of Cesar. 2. There was not so much as a probable appearance of sedition in Christ but a meer calumny alleadged; Therefore Christ answered, *Thou sayest*, that is, *so thou alleadgest*.

Vers. 12. And when he was accused of the chief priests and elders, he answered nothing.

13. Then saith Pilate unto him, Hearest thou not how many things they witnesse against thee?

14. And he answered him to never a word, insomuch that the governour marvelled greatly.

Christ being accused of many things, answered not, partly because the contrare was notourly known, and the conscience of the chief Accusers did answer for him; and partly, because he had taken on him to stand in our rowm, and to bear our sins; therefor he held his peace, as in some sense guilty, in our name of all, though free in himself. *Doct.* 1. Never was there such a person arraigned before any Court as Christ, so Innocent and Willing to be condemned, as guilty of other mens faults, for he loved our Justification, more then his own Reputation, no wonder therefore *that the Governour wondered greatly*. 2. There is more honesty to be expected of heathen men and pagans, then of corrupt professours, for the chief priests and elders do loaden him with false imputations, but Pontius Pilate will not admit the accusation, till he hear Christs answer.

Vers. 15. Now at that feast the governour was wont to release unto the people a prisoner, whom they would.

16. And they had then a notable prisoner, called Barrabbas.

17. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barrabbas, or Jesus which is called Christ?

18. For he knew that for envie they had delivered him.

Pilate seeketh indirectly to set Christ free, knowing in his conscience that they had delivered him for invy, and not for any fault in him: and this he doeth by making use of an unwarrantable custome of releasing at the Feast some notable prisoner, whom the people should chuse. *Doct.* 1. It is a notable providence that Christs sufferings were at the time of the feast of the Passeover; for then were all the Jews gathered together unto Jerusalem: then was a confluence of all sorts of people from all countries about, whereby Christs sufferings might be the more publict, and the type, of the sacrificing of the Paschall Lamb, more not ourly fulfilled; Therefor it is marked that, *It was now the feast*, to wit, Of the Passeover. 2. It is no new thing to see corrupt customes, prejudiciall to Justice, to creep in among people, and to be keept for gratifying of people, as heer the governour was wont to *Release a prisoner unto the people, whom they would*. 3. Carnall men use not to resist sin directly, but to go about to shift it by, if they can, without the losse of credit or profite, or any other beloved lust, for when Pilate should have expresly dealt for Innocent Jesus, hee proponeth to the people their choise, whether *They will have released Barrabbas or JESUS*. 4. As avarice is one, so envy is another of the sins which killed Christ, as avarice is ready to sell Christ, so is malice and envy to pursue Christ to the death; as Judas his

avarice

avarice is already manifested, so now the *priests envy* is made manifest also; for *Pilat knew that for envy they had delivered him.*

Vers. 19. When he was set down on the judgement seat, his wife sent unto him, saying, Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him.

A speciall warning is given to Pilat from his wife, to bewar to condemn righteous Christ. *Doct.* 1. It was necessar that by all meanes the Righteousnes of Christ should be born witnes unto, that in his condemnation, not for his own sins, but for ours, our justification from sin might shine the more clearly; therefore among other testimonies of Christs innocency, Pilats wife extraordinarily moved, sent unto Pilat, saying, *Have nothing to do with that just man.* 2. How naturall soever dreams are, yet God hath a hand in them, and sometimes in a speciall manner doth make use thereof for notable ends; as heer, Pilats wife is troubled in her sleep, about the wrongs done to Christ, and Pilat the Judge hath advertisement heerby, so as in GODS providence Pilat was moved, though not set Christ free from suffering, yet to absolve him of all fault laid to his charge.

Vers. 20. But the chief priests and elders perswaded the multitude that they should ask Barrabbas, and destroy Jesus.

21. The governour answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barrabbas.

22. Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified.

23. And the governour said, Why, What evil hath he done? But they, cryed out the more, saying, Let him be crucified.

The people choose Barrabbas, and refuse Christ by their Rulers perswasion. *Doct.* 1. Wicked men have a greater hatred against CHRIST, then against the most vitious amongst them, as heer they ask Barrabbas to be saved, and seek that CHRIST may be destroyed. 2. Wo to the people when their leaders are corrupt, for then shall they be tempted by wicked counsel: and wo unto them yet more, if they follow their wicked directions, for so may they bee led with these cursed Jews to preserve Barrabbas, and destroy CHRIST. 3. Half friendship, lukwarm affection toward CHRIST, wyly working for him, so as men who are CHRISTS adversars, may bee pleased also, may well shew the righteousnes of Christs cause, but can not deliver him, or his servants from suffering, nor esteem the cold-rise friend from sin: Therefor either must a man bee a right-down friend plain, and frank for Christ, or nothing. Pilats wyles striving to save Christ, and to please the people also, do not serve the turn, but do rather distitare him, and inrage Christs adversars the more; for, *They cryed out the more, Let him be crucified.*

Vers. 24. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the bloud of this just person, see ye to it.

Pilat overcome with the temptation of pleasing the people, first absolveth Christ, and then yeeldeth him over to the fury of his adversars, and will have them onely

to bee guilty of his death. *Doct.* 1. Hee that is not resolute to resist sin upon all hazards, will yeeld to it at last, as Pilat doth heer. 2. Ignorant men are easily deceived, counting themselves free of such sins, as men, or inconveniences from men do presse them unto, as Pilat is heer; for because the People made a tumult, he *Washeth his hands, and sayeth, I am innocent of the blood of this just person.* 3. Whatsoever be the fault of instruments in a wicked deed, the prime authors and instigators have the chief guiltines; therefor not without ground saith Pilat to the Jews, *See you to it.*

Vers. 25. Then answered all the people, and said, His blood be on us, and on our children.

The mad people, deluded by their leaders, take on them the guilt without fear. *Doct.* The stupidity of a milled conscience is fearfull, when it is most deep in guiltines, it dare defie GODS Justice, in the opinion it hath of its own innocency, as heer the People answer Pilat: *His blood bee upon us*, wherein their mouth doeth pronounce their own doom, and wrath is from that time come on them unto this day.

Vers. 26. Then released he Barrabbas unto them; and when he had scourged Jesus, he delivered him to be crucified.

Thus is JESUS absolved from all guiltines in himself, and declared in the face of his accusers to be a just person, and yet is he dealt with as a guilty man, scourged and delivered to be crucified, wherein we must look up unto the dispensation of a higer Judge, (who had the sins of the whole Elect in a roll, to charge upon him, and now to exact of him above what he had already suffered, yet more satisfaction to justice, for the full redemption of his people) that so we may behold him, as he is, to wit, The eternall, and only begotten Son of GOD, in his humane nature suffering, according to the paction of redemption past between him and the Father, all that justice could crave for the expiation of our sins, and purchase of righteousnes and life eternall unto us; and to this end we must take along with us in all CHRISTS sufferings, 1. The consideration of the worthines of the person who is surety suffering for us, that he is the LORD GOD Almighty, filling the whole Earth with his Glory, the Redeemer and holy One of Israel, personally united with our nature, now upon him while he standeth before Pontius Pilat. Secondly, The consideration of the fearfull and horrible deservings of sin in us, which calleth for our everlasting torment, with the curse of GOD upon us. Thirdly, The consideration of the strictnes of Divine Justice, which will have sin punished condignly, and will neither quite the sinner without a ransome, nor the Redeemer without full satisfaction and punishment, equivalent to the principall Debters deservings. Fourthly, The consideration of the wonderfull Grace of GOD, who is content to take satisfaction unto Justice for the sins of men from one man in name of all those, for whom he offereth to satisfie. Fifthly, The consideration of the unspeakable Love of GOD, who giveth his own eternall Son to be the man, who shall pay for the rest of the adopted Children. Sixthly, The consideration of the meeknesse and patience of our dear LORD and Saviour JESUS CHRIST, who loved us, and gave himself for us, even to the cursed death of the crosse, yea to be made a curse for us, that we might obtain the blessing of righteousnesse and eternall life through him: If these considerations go along with us, we shall see our selves worthy for ever of the shame and torment which our LORD endured for a short time, and we shall see CHRIST in his deepest humiliation shining gloriously in our eyes; our faith shall finde food, and our sins shall finde poison in the sufferings of our Redeemer. *Doct.* 1. Such as think they cannot stand, except by the good will of princes or people, whensoever they are

put

put to declare themselves, whether they love Christ or the world better, will certainly chuse to please Princes or People, whatsoever may become of Christ. 2. Here the people will have Barrabbas set free, and Christ executed, to please their rulers; and Pilate will both release Barrabbas, and scourge Christ, to give unto the people *satisfaction*. 2. It is no wonder that Christs servants finde hard measure of men at the bar of Justice; for no fault is found in Christ, *And yet he is scourged, and delivered to his adversars to be crucified*. 3. Christs servants should resolve after lesser sufferings, to endure yet more, and at last to suffer death; for Christ after suffering of many things is scourged, and then *delivered to be crucified*. 4. Our sins deserve to bee punished with extremity of pain and torment, and with extremity of shame and disgrace; for our Redeemer behoved to *be scourged and crucified* also.

Vers. 27. Then the souldiers of the governour took Jesus into the common hall, and gathered unto him the whole band of souldiers.

28. And they stripped him, and put on him a scarlet robe.

29. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail King of the Jews.

30. And they spit upon him, and took a reed, and smote him on the head.

31. And after they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucifie him.

While the crosse is making ready, the souldiers fall on CHRIST, and abuse him despitfully. *Doct.* 1. When Governours and Great-men are against Christ, no wonder to see their servants against him also, and to go about to please their master by wronging of Christs members; for heer, *The souldiers of the Governour* gather together to take their sport in abusing Christ himself. 2. As the doctrine of Christs God-head is counted blasphemy by the corrupt Church rulers. *Chap.* 26. 65. So is Christs spirituall Kingdome mocked by graceless States-men, and servants of civile Rulers; the Souldiers of the civile Governour, heer do make a laughing stock of CHRIST, the King of the Jews, offering him a Souldiers coat for a Rob, a reed for a Scepter, thorns for a Crown, a mocking beck for Reverence: spiting on his face for a kisse of love and subjection, and smiting on the head for loyalty and service; but so behoved our pride and vaine glory to be punished and exiled. 3. The malice of Christs enemies will not be satiat with lesse then bloods, for when they have mocked Christ, and shamefully used him, *They led him away to be crucified*.

Vers. 32. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his crosse.

Our LORD was so exercised in the Garden through agony of Spirit: so tossed all the night with the Souldiers: so agitate and vexed before the judgement seat of Caiaphas and Pilate, so fore spent by scourging, by buffeting, by piercing of his head with thornes, that now there remained not so much naturall strength in his body, as to bear the tree of the crosse through the way, unto the place of execution; Therefore they finding one Simon of Cyrene by the way, coming from his work in the field, they compell him to bear Christs crosse. *Doct.* 1. It was not by any humane strength that Christ did bear the weight of the curse of GOD, due to our sins; for as his body, so also his na-

ourall strength of body was like another mans: and heer he who upon the tree of the crosse bare our sins (which are of more weight then all the mountaines, and the sand of the sea) hath not so much naturall strength, as to bear that tree unto the place of execution; for Simon a fleshly man, *Must bear it after him.* 2. The death of the crosse was so shamefull, so abhorred, and so cursed a death, that none of all the multitude which followed him would touch the crosse, but *Simon must be compelled to bear it.*

Vers. 33. **And when they were come into a place called Golgotha, that is to say, a place of a skull,**

Followeth that which our LORD did suffer in Golgotha, or Calvarie, (to which place, the sculs or powes of malefactors execut, there to be seen, appearently did give the name) a filthy place without the Town, as was foresignified by the offering of these beasts which were burnt without the camp. *Doct.* Our sins deserve that punishment should be poured in upon us by the conduit of every sense, that as we have abused all our senses unto sin, so we in every one of them should be tormented, for beside wearinesse and much pain, the place of Christs execution *is Golgotha*, where the sight of dead mens bones formerly executed as malefactors, and the fleure of their rotten reliques might offend both his sight and smell.

Vers. 34 **They gave him vineger to drink, mingled with gall; and when he had tasted thereof, he would not drink.**

A further degree of suffering, is his thirst, which he could have willingly quenched with water, but they gave, *Him vineger and gall to drink*: no wonder he was thirsty, being now spent with his bloudy sweat and agony in the Garden, being tossed and toiled all night, scourged and beaten, and burdened with the crosse, and such like other exercises. *Doct.* 1. For our abuse of meat and drink, and to the end that liberty might be purchased unto us to eat and drink the Sweet with GODS blessing, Christ our Lord is put to thirst, and not so much as a cup of cold water is furnished unto him, but in stead of the common favour of some refreshfull drink usually granted even to malefactors, the Father out of justice, and his enemies out of malice, *Give unto him to drink vineger mixed with gall.* 2. Our LORD how great soever his pain was, was so patient in his suffering, that he would not hasten his own death by such a drink; Therefore, *Having tasted thereof he would not drink*, thereby also teaching us, that no pain nor miserie should make us so impatient, as to do any thing which may shorten our life.

Vers. 35. **And they crucified him, and parted his garments casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.**

Our LORDS enemies go on to fulfill their malice, meantime they do nothing but what was agreed upon in the Counsell of GOD, and was foretold in the Scripture. *Doct.* 1. No other death could satisfie mens cruel malice, or Gods justice, or was fit to deliver us from the curse of the law due to us, except the cursed death of the Crosse, Therefor *they crucified him.* 2. Though the death of the crosse had in it shame abundant above all other sorts of death, yet for satisfaction of justice, for expiation of our abuse of apparel, and for purchasing unto us not only liberty, with Gods blessing, to put on comely rayment, each man according to his place; but also to cover our sinfull nakednes with righteousnes and glory; our LORD was *Strip naked, and his garments parted in his sight.* 3. It is necessar in looking upon our LORDS sufferings, that we keep our eye upon the determinat Counsell of GOD, and upon the Prophesies,

and Types, foretelling the Sufferings of the Messiah, that wee may bee [illegible] stumbling at the crosse of our LORD: for this was done, that what was typed [illegible] the spoliation of Davids goods, might be literally fulfilled in Christ, *They parted my garments among them.*

Vers. 36. And sitting down they watched him there:

It was necessar, that Jesus being nailed on the crosse, should lay down his life, and that wee should bee certified of the compleet payment of our ransome. Therefore malice on mens part, and Divine Justice and Wisdome on GODS part, do provide for a guard to secure the crosse, and to be witnesses of the certainty of our LORDS suffering. *Doct.* GOD so disposeth of matters, that when his enemies are doing their worst against him, they are doing most for him, contrare to their mind; Therefore it is marked, that, *They who crucified Christ, sate down and watched him there.*

Vers. 37. And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

It was ordinar to put the cause of mens crucifying over their head upon the crosse, for the clearing of justice, and shaming of the condemned: but heer is a superscription put over Christs Head, intended for shame, namely to brand him falsly with the calumny of usurpation of an earthly kingdome, yet it tended indeed to his glory: for Christ is indeed JESUS the Saviour, indeed a *King*, and specially *of the Jews*, or the true Israelits of GOD. *Doct.* 1. All the shame which men could devise against Christ, is matter of his glory, the mouths and hands of the wicked are so ruled by GOD, that when he pleaseth they shall honour him, nill they will they, as the inscription of the crosse is heer a Crown of Glory to CHRIST. 2. No wonder to see CHRISTS Servants charged of treason, when we see what the wicked made to be CHRISTS dittay. 3. CHRIST died for no fault in himself, for even his dittay was no fault, and Pilat absolved him.

Vers. 38. Then were there two theeves crucified with him: one on the right hand, and another on the left.

There are heer two theeves crucified, to bear CHRIST companie, and he is set in the midst as a greater malefactor then either of them. *Doct.* 1. Though humane justice could not charge Christ as a sinner, yet our sins being imputed, that he might bear them on the tree, Divine Justice can well put our Cationer with his own consent, in the chiefest rowm of sinners; for heer is Christ reckoned among theeves, robbers, throatcutters, traitours, and is execut in *the midst of them.* 2. No wonder that CHRISTS servants (how innocent soever) be accounted of, and used as malefactors, seeing Christ is crucified between two theeves. 3. Wonderfull is our Lords love, who is contented to be used as a malefactor, that we malefactors might be set free.

Vers. 39. And they that passed by, reveiled him, wagging their heads,

40. And saying, Thou that destroyest the temple, and buildest it in three dayes, save thy self: if thou be the Son of God, come down from the crosse.

When malice hath done what it can to Christs body, now Satan in his instruments, maketh assault on his minde, by mocking his holines and fellowship with GOD, and so will GODS Justice have it, that our sins may be condignly punished in Christs person. *Doct.* 1. It is the top and hight of affliction, to be mocked in trouble: for heer cruell mockings are marked as the capstone of the malice of Christs enemies. 2.

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The afflictions of the moſt vile malefactor will finde more compaſſion and humanity from beholders, then CHRIST or his followers; for, *They will not by, revile none of the theeves on the croſſe, but CHRIST only.* 3. How unjuſtly ſoever CHRIST or his ſervants be condemned of men, the world will hold all accuſations of them to be true, as heer, the depoſition of falſe witneſſes is made a reproach unto CHRIST, *Thou that deſtroyeſt the Temple*, ſay they. 4. The world doth think that the croſſe and fellowſhip with GOD, cannot conſiſt together; the croſſe ſo blindeth their eyes, that they cannot ſee the glory of the Saints, as heer they think CHRIST cannot be GODS Son, becauſe he is crucified. No wonder that in trouble the adoption of GODS Children be queſtioned alſo, *If you be the Son of GOD*, ſay they. 5. No proof of the Saints intereſt in GOD, will ſuffice Satan and his inſtruments, except they will give ſuch evidences as he and they do preſcribe, and which cannot be given without ſin and offending of GOD; for, *If thou be the Son of GOD*, ſay they; *come down from the croſſe.* 6. No temptation ſo ſore, nor dart ſo applicable as is the queſtion of the gloomds of faith, *If thou be the Son GOD*, is the ſharpeſt arrow which Satan could ſhoot. 1

Verſ. 41. Likewiſe alſo the chief prieſts mocking him, with the Scribes and elders, ſaid,

42. He ſaved others, himſelf he cannot ſave: if he be the king of Iſrael, let him now come down from the croſſe, and we will beleeve him.

43. He truſted in God, let him deliver him now, if he will have him: for he ſaid, I am the Son of God.

In the mocking of the chief prieſts and Scribes and elders, heer marked, as a higher degree of inſolent inſulting over Chriſt, Learn, 1. That the oppoſition which men of place and underſtanding do make unto CHRIST, and the wrongs which they do, are obſerved of GOD, and agreed by the gifts, office, and place, which they have above the reſt of the people, as heer ſuch men are marked by themſelves, with a ſpeciall deſcription of them, *The chief prieſts mocked him.* 2. Preſent ſufferings do blind worldly mens eyes ſo, as they can neither ſee the glory of the Saints bygone, nor to come; for all Chriſts miracles and evidences of his being the Saviour of others, are counted nothing of now, by theſe wretches, becauſe of his ſufferings: and yet in theſe ſufferings Chriſt was doing the part of a Saviour, more then in any of his miracles; for not his miracles, but his ſufferings, are the price of our redemption. 3. The moſt vile and wicked reprobats will offer to beleeve, upon ſuch conditions as they themſelves ſhall preſcribe unto God, as heer theſe men do, but they who will not beleeve upon the grounds of faith, offered unto them, ſhall not have any ſuch grounds as they would be at. *Come down from the croſſe*, ſay they, *and wee will beleeve him*, but CHRIST will not come down, till hee ſatisfie juſtice for us. 4. It is the nature of misbelief to eſteem little of whatſoever God hath ſaid or done, except he ſatisfie preſent demands, and take orders and direction from the misbeliever. *Let him come down now, and we will believe him: He ſaved others, himſelf he cannot ſave*, and ſuch like lay they. 5. The world will not believe that Gods love toward a man, and the ſubjection of him unto trouble till he die, can conſiſt together; Therefore, *Let God deliver him*, ſay they, *if he will have him.* 6. The world count faith in God, which indureth longer then Proſperity laſteth, or then Proſperity may bee had in this life, to be but fancie; Therefore mockingly, ſay they, *He truſted in God let him deliver him now*: as if they ſaid, His truſt is nothing, if he be ſuffered to die on the Croſſe. 7. The point of trueth, which the devil and reprobate men can leaſt endure, is the Doctrine of the

God-head

God-head of CHRIST, which is the Rock whereupon the Elect are builded; Therefore, say they, *He said I am the Son of God.* This point among all did gall them most.

Vers. 44. The theeves also which were crucified with him, cast the same in his teeth.

Christ suffereth at the hands of these that were crucified with him: it is not unusuall in the Scripture to speak indefinitely of a plurality, that which is to be instanced of any one of that sort: for the meaning is, that not onely common beholders, and formerly known enemies did mock our LORD, but also the two theeves hinging now on the crosse beside him, justly condemned for their robery, was not free of mocking the innocent Son of God, for one of them did cast the same *stoffe in his teeth also.* *Doct.* 1. It is no wonder to see the innocency of CHRISTS followers mocked by rascals, for our Lord did suffer cruel mocking by a condemned robber. 2. Straits and torment will not tame a reprobat, even in the threshold of hell he will blaspheme GOD, without a cause offered, as heer is to be seen.

Vers. 45. Now from the sixt houre there was darknesse over all the land unto the ninth houre.

In the midst of this infirmity of the humane nature, Christ lets forth the Glory of his God-head in shewing himself Lord of Heaven and Earth, as by other evidences remarked by the rest of the Euangelists, so by darkning the whole land, at the Noontide of the Day, for the space of three Hours; and drawing (as it were) the Courtain of Darknes over his naked Body, while hee hang upon the Crosse, and thus not suffering the creatures to shew their glory, where their MAKER is suffering the extremity of Shame. *Doct.* Our LORD did not empty himself in the dayes of his humiliation, but so as he did ever let some spark of his Glory appear to such as beleeved in him, whereby they might discern the divine Majesty of his Person, even in His lowest condition.

Vers. 46. And about the ninth houre Jesus cryed with a loud voice, saying, *Eli, Eli, lama-sabachthani?* that is to say, My God, my God, why hast thou forsaken me?

Our Lord a little before his death, being now under the full weight and burthen of the curse due to our sins, and finding all sensible consolation from Heaven and Earth withdrawn from his humane Spirit, breaketh forth into this heavie representation of his case, in the Words of the PSALME 22. Wherein this agony was foretold. By which speach we understand, that howsoever the humane nature of the Mediator, keeped constantly the same rowm in GODS estimation and love, and could no more be loused from the incomprehensible fervent love of GOD, then the Personall Union of the Divine and humane nature could be dissolved; yet was it necessar, that it should suffer the punishment of our sins, and feel the effects of the wrath and curse of GOD due to us for sin, in as high a degree and measure, as should be equivalent to our perpetuall destruction, and be found satisfactory to Divine Justice for us; and therefore, albeit it was impossible that the humane nature could bee deserted, *in regard of Gods love*, or *of sustaining strength*, or in regard of *inherent Holines*, or any other thing else, necessarly joyned with the stability of the Hypostaticall Union, yet in regard of *sensible consolation*, it was not onely possible, but also necessar, that for a time it should be deserted, and should taste of horrible bitternesse, accompanying such a desertion, and this sort of torment and anguish of Spirit could as well consist with the personall Union, as

the

the Pain and Torment of Body could consist with it: yea, as the Personall Union gave way to his death, and remained fast till the time of the separation of His Soul and Body, so did it also give way to this temporall affliction of His humane Spirit, and to this desertion in regard of *Felt-comfort*, and yet remained constantly fixed, and unmoveable notwithstanding; and if any should doubt how Christ his perswasion of the union of the two Natures, and of the necessity and profitableness of his sufferings could stand with this expression. Let us consider, that no perswasion of whatsoever truth can make holy nature sensles of what is destructive of it, nor hinder it to expresse how it is naturally affected with what it naturally feeleth, and as perswasion of the necessity and profitablenes of the firing of a bleeding wound with a hote iron, cannot hinder nature to be sensible of the pain, or to cry out in the sense thereof; so no knowledge or perswasion of the personall union of the two natures in Christ, or certainty of the necessity and profitableness of his sufferings could reasonably hinder such an expression as this, wherein perswasion of love, and union with GOD, cryeth, *my GOD, my GOD*, and holy nature, filled with the sense of wrath, due to our sins, and destitut of all comfortable feeling of GODS presence for the time, cryeth forth, *Why hast thou forsaken me?* not by way of quarrelling, but by way of admiring the terriblenes, and abhorring the bitternes of Divine Wrath now felt, to be far surpassing all humane apprehension, which could preceed the feeling of it. *Doct.* 1. CHRIST our surety, beside all the sufferings which he suffered in his body, did suffer also sorrow, grief, anguish, torment, and desertion in regard of comfort in his soul, for this and other expressions prove so much. 2. Our sins deserved that we should have been utterly forsaken of GOD, for it behoved our Redeemer to taste a little of the hel of being *forsaken*, ere we could be redeemed. 3. Heavines of spirit, sense of wrath, appearance of being forsaken, and want of felt consolation, may consist with the Love of GOD toward a mans person, yea and with a mans adoption, unto the state of a Child of GOD, for heer it consisteth with the personall union of the Manhood of CHRIST with the Divine Nature. 4. Whensoever naturall sense doth misse the consolations of GOD, faith must gripe more straitly unto GOD, as CHRIST his faith doth heer, crying, *My GOD, my GOD*, when sense seeth nothing but *forsaking*.

Vers. 47. Some of them that stood there, when they heard that, said, This man calleth for Elias.

This his speach unto GOD, some of the beholders did mock, and say of him as much as if he had left GOD, and prayed to *Elias*. *Doct.* 1. No wonder the griefs and troubles of the souls of GODS Children, be ridiculous to the world, for even the deep anguish of CHRIST, and his prayer to the Father, were mocked by some, as heer we see. 2. In common reason it is a just reproach for any man to call upon any other, except God only, for even profane sinners heer do make it a matter of mocking to pray to Elias, supposing that CHRIST had done so, *This man calleth for Elias*, say they.

Vers. 48. And straightway one of them ran, and took a spunge, and filled it with vineger, and put it on a reed, and gave him to drink.

Heer in his thirst as was fore-signified, *Psal.* 69. vineger is given him to drink. *Doct.* No consolation, no not so much as a drink of water was yeelded to our Lord, till he payed all our debt, but only what could bee devised to augment his grief, as heer, *They gave him vineger to drink*.

Vers. 49. The rest said, Let be, let us see whether Elias will come to save him.

They

Holy Ambrose] Ambr. in Psal. 118. Serm. 8. Vers. 81. Anima mea liquefacta est, &c. Quid mirum si anima mea liquefacta est, cum Dominus Jesus tristis esse cœperit, & mœstus?

death, and to raise them out of their graves, and thus the whole elect have their part in his own particular, that he might redeem his own from death, and give unto them resurrection and life. 2. Let us understand that by the Saints of all those who believed in him before his Incarnation, and were deceased in hope to be saved by the Messias, we must elect those of those who believed after, and that the former are partakers of the fruit of his death and resurrection, no less than the latter. 3. The death of the godly is only a sleep of the body, till the morning of resurrection come; for so is called the bodies of the Saints which rose, Resurrection and the rest of the elects of Christ's death, and resurrection are benefits only unto the Saints. Therefore only the bodies of the Saints arose. 5. Albeit the great Harvest of Christs death and resurrection is not to be perfected till the day of Judgement, yet the First-fruits of that Harvest are abundantly manifested, *In that many of the bodies of the Saints arose.* 6. The resurrection of the Saints dependeth upon the resurrection of Christ, who is their Head; for, *He is not here, but is risen from the dead.* The rest who arose unto an immortall life, came out of their graves, after his resurrection. 7. The wonders which our Lord did work, were all able to abide the light, and wanted not sufficient witnesses; for amongst the rest, these Saints which were raised out of their graves, *Came in to Jerusalem, and appeared unto many.* 8. Such as did not believe in Jesus, and did not belong to his election, were not worthy to be called to be witnesses of the blessing following upon his death and resurrection; so these Saints raised from death, did appear to many, for they which believe in our Master shall have confirmations abundant, that they may believe still more, unto them that have it shall be given, others are worthy to be despised. 9. Albeit a visible Church be very corrupt, so long as there is a number of true believers in it, so long as it hath not gotten a bill of divorcement from God, it is to be esteemed of honourably, as being the Church belonging to Christ; therefore is Jerusalem here called, *The holy City.*

Vers. 54. Now when the Centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truely this was the Son of God.

These wonders wanted not their effects, for the Captain of the Guard, and the Souldiers which were with him, were convinced by these wonders, that truely CHRIST was the Son of GOD. *Doct.* 1. The LORDS Works as well as his Word, do demonstrate for which, they are fully, for when the wonders were seen, the Souldiers were afraid, and confessed the Deitie of Jesus CHRIST, saying, *Truely this was the Son of GOD.* Prophane Souldiers are more easily gained unto CHRIST than mis-leading Rabbies, for we hear this much of the one, but nothing of the other, that they were any way moved. 3. Christs love is such, that when sinners are doing him all the dishonour they can, he will save himself unto them, and overcome them with love, for here is a Centurion, and other Souldiers with him turned Subjects to him, and Confessers of his Name, even when he is hanging dead on the Crosse, life springeth forth of him upon the eyes of these Souldiers to see his God head, and giveth them courage to confesse it in his deepest humiliation.

Vers. 55. And many women were there (beholding afar off) which followed Jesus from Galilee, ministring unto him.

56. Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedees children.

When

shew his power and grace, most upon the weak and the destitute, to whom hee giveth strength and courage to undertake great sufferings, when men had failed. Whatsoever grace the Lord bestoweth upon his own, it is so bestowed, as their weakness in themselves doth usually appear also; for these women attend *But for fear they bebold him*. 3. The power of faith in Christ and love to him is such, that it will make them are weakest in the midst of fear and infirmities, to spare no travell nor expences, nor to hazard, if need bee, their life for him; for, *many other women were there, which had followed Jesus from Galilee, ministring unto him*. 4. So acceptable unto Christ are the evidences of Believers love, that he will subject himself to the standing in need thereof, and will receive the fruit of their love, and cause Register it; for the parties honour, and others edification, as heer hee causeth write down, that these women *Ministred unto him of their means*, followed him *up to Gililee*, and *unto him at his death*; The name of some of whom he causeth set down, to let us see, that none of them, nor such as they, are forgotten.

Vers. 57. When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus disciple:

58. He went to Pilate, and begged the body of Jesus: then Pilate commanded the body to be delivered.

59. And when Joseph had taken the body, he wraped it in a clean linen cloth,

60. And laid it in his own new tombe, which he had hewen out in the rocke: and he rolled a great stone to the doore of the sepulchre, and departed.

61. And there was Mary Magdalene, and the other Mary sitting over against the sepulchre.

The manner of our Lords burial is set down to vers. 61. and the securing of the burial place by the adversaries to the end: Our Lord being dead, it was expedient that hee should be buried. 2. That the type of Jonah, and other figures in Scripture, should bee fulfilled. 3. That the truth of his Death might be knowen. 4. That his burial might bee as a step lower in humiliation, so also a mid passage unto a more glorious resurrection. 5. That he might sanctifie our burials, and by following death, as it were, to its den, make a way through the grave unto our resurrection, and full victory over death, and the grave. *Doct.* 1. Whom shame and sufferings are suited, some degrees of glory do befall us. God provideth heer for a honourable burial unto CHRIST, after the shame of the Crosse is past. 2. Grace maketh no difference of rich or poor, but sanctifieth riches and poverty, to his own; for, *Joseph of Arimathea is a rich man, and a Disciple of Jesus also*. 3. Love to Christ feareth no inconveniences, neither thinketh shame of any service unto Christ, for Joseph goeth *boldly unto Pilate*, and professeth it a favour to have liberty to take care of Christs crucified body. 4. CHRIST both in life and death was a friend to Magistracie, he will have justice satisfied, and order keeped in his taking down from the Crosse, no lesse then in his crucifying, hee will bee taken down at Pilates command. 5. God provided for CHRISTS burial so, as it should bee known, that he verily arose, for hee is put in *A new Tombe, hewen out of a Rock*, wherein *never man did lie* before him. 6. As persons are more zealous for Christ, so are they more particularly taken notice of by God; Therefore these women which did attend him so carefully, are specially spoken of.

[illegible] Christ, in what condition soever he bee; and will be [illegible] it may, as these holy women do bestow looks upon the place he is into, [illegible] do no more.

Vers. 63. Now the next day that followed the day of the preparation, the [illegible] priests and Pharisees came together unto Pilate,

[illegible] Saying, Sir, we remember that that deceiver said, while he was [illegible] alive, After three dayes I will rise again.

64. Command therefore that the sepulchre be made sure, untill the third day, lest his disciples come by night and steal him away; and say unto the people, He is risen from the dead: so the last errour shall be worse then the first.

65. Pilate said unto them, Ye have a watch, go your way, make it as sure as ye can.

66. So they went and made the sepulchre sure, sealing the stone and setting a watch.

To make the matter of our LORDS burial and resurrection yet more clear, Divine Providence makes use of the adversary malice, they think to keep Christ under, and to provide against his resurrection, by setting a Guard about the Sepulchre, *and sealing of the stone.* *Doct.* 1. Christs enemies are vexed about him, how to suppresse him, as heer is to be seen while he is alive, and while he is dead they can never be secure enough, for fear he shall overcome them; when they have him dead, they know not how to make *the sepulchre sure.* 2. They make of his words and of his servants words, as best serveth their purpose; for when he told them that though they destroyed the temple of his body, yet he would raise it again the third day, they passed by his meaning, and made it a matter of his dirty, and now they take up his meaning, and make advantage of it against him. 3. When Christ and his cause is brought low, every wicked man will speak as he pleaseth, as heer they call the God of Truth, *A deceiver.* 4. Hypocrites do respect Religion, only for their own ends; and as it may serve their turn: they pretended to have great respect to the Sabbath, that they may have Christ shortly out of the way; and now they stand not to pollute the Sabbath, by making a busines to secure his Sepulchre. 5. Magistrates are in a dangerous condition, when the Rulers of the Church are enemies to Christ, they will ever be insnaring them in some one thing or other against Christ, as heer Pilate is used. 6. He that sets not God before his eyes, but is given to please men, will prove a slave to every mans affection; such a man is Pilate, who granteth whatsoever Christs enemies doe require. 7. Whatsoever power or craftines can work for obscuring of Christs Glory, his enemies will go about it carefully, albeit with ill successe, as heer, *They seal the Grave stone and set a Watch,* thinking to keep Christ fast in the tombe.

CHAPTER XXVIII.

In this Chapter CHRISTS resurrection is declared by Angels, to vers. 9. By CHRIST himself, vers. 11. by the watch to the Priests who do corrupt the watch, and move them to lie for money, vers. 16. Christ meeteth with his Disciples, and authorizeth them to teach, and baptize all Nations.

In

Vers. 1. In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre.

Our Lord having satisfied Justice for us to the full, in his obedience unto the Death, could not be holden by Death, but as the Son of God in Power, behoved to rise again according to the prediction of the Scriptures, that he might give Righteousness, and Life, and Salvation unto as many as believe in his Name, who also flee unto him for refuge. Jn these two women, who are made the first witnesses of his resurrection, learn, 1. The Power of Love and Faith in the Soul, which hath found Peace of Conscience through Christ, will not suffer the Believer to be unmindfull of him, as appeareth in Mary Magdalene and this other Mary. They must know what is become of him. They come to see the Sepulchre, the third day after his Burial. 2. As they are before others in love to Christ, so are they to be accounted in Gods Books, for this is the third time that Mary Magdalene is honourably made mention of, for her love to our Lord. 3. How wisdome to moderate the expressions of Love and Zeal? for as commanded duties are not neglected, for these holy women do observe the Sabbath, and come not forth till it be ended.

Vers. 2. And behold there was a great earthquake, for the angel of the Lord descended from heaven, and came and rolled back the stone from the doore, and sat upon it.

In the manner of our Lords Resurrection, learn, 1. That as our Lords Death was shamefull, in suffering the punishment due to our sins, so his Resurrection for our Justification, was wonderfully glorious: for as Heaven sent forth an Angel for his service now, To the Earth trembled when he arose for our Justification. *There was a great earthquake, and an Angel descended from heaven.* 2. Christ will make use of his creatures to do what he list for his own Glory; for some base rascals shall crucifie him, honourable Joseph of Arimathea shall bury him, an Angel shall roll the stone from the tombe. 3. Albeit all the Angels be at our Lords Call, yet he will make use only of one or two in a service, when one or two is sufficient for his purpose, as here one spoken of, is abundant to roll away the stone, and to be Porter to him, at his going out of the Sepulchre; one is sufficient to affray and baffle all the prince guard set about the sepulchre, for this one Angel, when he hath rolled away the stone, *sat upon it*, as a Commander.

Vers. 3. His countenance was like lightning, and his raiment white as snow.

4. And for fear of him the keepers did shake, and became as dead men.

In the description of the Angel, learn, 1. That Angels take upon them bodily shapes, when their commission to speak to men, and to be seen of men requireth so, as heer this Angels countenance, and his garments are observed. 2. Great must be the Majesty of our Lord Jesus, when his servants countenance is *like lightning, and his raiment white as snow.* 3. The plots of Christs adversars are turned about, as engines of war against themselves, for these keepers are sent forth to keep Christ within the tomb, and now they are made, still they will they, witnesses of his resurrection. 4. Such as are most stout against Christ, shall be most afraid and astonished when he lifteth his Glory: for, *The keepers now do shake, and become as dead men.*

Vers. 5. And the angel answered, and said unto the women, Fear not ye: for I know that ye seek Jesus which was crucified.

6. He

The Angel speaketh comfortably to these two women, and sheweth them that Christ is risen, and commandeth them to carry the news unto the Apostles. *Doct.* 1. By the [illegible] Lord can terrifie his adversary and comfort his people: must it not [illegible] with fear in their entrance into [illegible] *Fear not ye*, saith the Angel unto them? Then may we look for [illegible] *Fear not ye*, saith the Angel unto them, may take comfort whatsoever comes, for upon this ground the Angel saith, *Fear not*, I know ye are seeking JESUS. 3. We have no reason to be afraid of Christs cross, when the Angels avow *Christ crucified to be the Lord*. 4. If God should use Kings and Emperours to be Preachers of Christs cradle and sepulchre, we should be no disparagement to their highness, for this message is worthy of such an Angel as this to be messenger, and even the Angels do not disdain to serve this Lord, who is honoured by it, and who in the state of his base birth did not think it good to be a preacher of the Gospel. 5. Christs body after his resurrection retaineth the natural properties of a body, it is in one place, and not in another, else Scripture knoweth no ubiquity of his body; for *He is not here, saith the Angel, he is risen*. 6. No need for long Sermons in our Lords Word; if in few words it be once uttered, other things serve to confirm it, but the bare *He is risen*, is held forth, saith the Angels and then biddeth them, *Come see the place where the LORD lay*. 7. It is a sufficient argument to prove that Christs body is not present in a place, if sense perceive it not present, for the Angel proveth that CHRIST is not in the sepulchre by this reason, *Come see the place where the Lord lay, he is not here*.

Vers. 7. **And go quickly, and tell his disciples that he is risen from the dead, and behold he goeth before you into Galilee, there shall ye see him: lo, I have told you.**

The Angel sendeth away these women, to carry joyfull tidings to the scattered Apostles. *Doct.* 1. Albeit women be debarred from the ordinar office of preaching the Gospel, yet it may serve them sufficiently for encouragement to believe in Jesus, that beside other extraordinar privileges of Christs respect unto them, their Sex is honoured with the carrying of the first tidings of the resurrection. *Go tell his Disciples that he is risen from the dead*, saith the Angel to the women. 2. What concerneth GODS Glory and others Comfort in the day of grief, should be diligently gone about, without delay, *Go quickly*. 3. CHRIST is that good Shepherd who gathereth his people unto him, after that the storm of persecution hath dispersed them, and driven them from him; for there he sendeth his Angel to his feeble Disciples, to convocen them unto him *in Galilee*. 4. The Lord pitieth the infirmity of his people, and appointeth their assemblies where they may be most secure and safe, as here he ordaineth his Disciples not at Jerusalem as the fault, but in their own *country Galilee*. 5. The Lords order is first to crave belief of his hearers, and then to give them proof by sight and sensible experience as here the Angel useth commanded to carry the tidings of the Truth delivered, and then promiseth that ere that *they shall see him in Galilee*. 6. It is a speciall prop to our faith, to consider from what Author the Word of Faith cometh unto us, and by what Messenger; Therefor saith the Angel, *Behold, I have told you*.

Vers. 8. **And they departed quickly from the sepulchre with fear and great joy, and did run to bring his disciples word.**

These

These [illegible] these good news. *Doct.* 1. Such as know what a [illegible] meaneth, will be very ready to comfort such as are in such a grief, as these [illegible] men are glad to cary good news to the Heart-broken Disciples. 2. Mixed affections, fear and joy, at one time may well consist in the heart of a Believer; [illegible] tremble at the Majestie of God, and rejoice in his Friendship, manifested by any [illegible] which he pleaseth, for thus are these Godly Souls affected. 3. It is a choice [illegible] disposition to believe the LORDS Word, and diligently to go about the obedience [illegible] it, in fear and trembling, such as heer is to bee seen in these Women, having believed the glad tydings, *They run quickly, with fear and joy, to bring the Disciples word.*

Vers. 9. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

10. Then said Jesus unto them, Be not afraid: go tell my brethren, that they go into Galilee, and there shall they see me.

They meet with CHRIST as they are in the way. *Doct.* 1. Such as obey the directions of GODS Servants, and do use prescribed Meanes that they may meet with CHRIST, shall finde him ere they be aware, much sooner then they expected; as these women do meet CHRIST before they looked for him; as they went his earnest, *Jesus met them.* 2. Joyfull is the meeting which a Soul hath with Christ, as heer Christ bideth these women *All hail*, or rejoice, and they *Lay hold on him*, and *worship him.* 3. A humble sinner may be homely with Christ, as these Women *Fall down and worship, and hold him by the feet.* 4. Such as believe GODS Word in the mouth of his Messengers, shall finde confirmation of it by Christ himself; for heer the Lord bids them do the same things, which the Angel had commanded before, *To cary news to the Apostles.* 5. For all that can be said unto us, our Faith is still mixed with some doubtings, which breedeth fear, and Christ only can remove them; therefor saith he heer, *Bee not afrayed.* 6. The weakest of Believers are much beloved and esteemed of by Christ; O how high love and estimation is this, *Go tell my Brethren.* 7. The place wherein Christ is most welcome to preach, shall bee most honoured by his presence, as heer *in Galilee*, saith he, *shall they see me.* 8. Howsoever our Lord bee purposed to give sensible satisfaction to his people in due time, yet doth he ever require some belief of his Word in the mouth of his Servants, and some obedience of faith to go before it; Therefore saith he, *Tell them that they go to Galilee*, and addeth, *There shall they see me.*

Vers. 11. Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

The Watch set by the priests to guard the Sepulchre, come, and tell the priests how Christ is risen. *Doct.* 1. The Witnesses of Christs Resurrection were not only Angels and holy Men and Women, but also the profane souldiers, who were set to watch his Sepulchre; for, *The watch came, and shewed the things that were done.* 2. The Lord not only will disappoint his enemies, but also triumph over them, for the watch whom the priests sent out to obscure his glory, came back to the city, and *shewed these things to the chief priests.*

Vers. 12.

should hurried to open the the Sepulchre, when a Guard of Souldiers are about it, that all the Guard set about the Sepulchre, should be sleeping at once, and be so fast asleep as the great stone of the Sepulchre should be rolled back, and none be awake; yea, that there should be an earthquake in the meantime, and none of them for this be awaked, and yet *This saying findeth credit among the misbelieving Jews.*

Vers. 16. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

Vers. 17. And when they saw him, they worshipped him: but some doubted.

Beside [illegible] meetings which Christ had with his Apostles, we have heer a solemn and [illegible] which we judge to be that meeting, wherein there were above five hundreth [illegible] the Apostle Paul speaketh, 1 Cor. 15. 6. In which meeting Christ establish[illegible] in his Church, for preaching of the Word, administration of he Sacraments, [illegible] exercise of Discipline for the better observation of his commands unto the end of the world. *Doct.* 1. Let the LORD shew himself to us as he pleaseth, it is our duty to attend and keep what meanes and meetings he hath appointed, as the eleven Disciples went away into Galilee into a mountain where he had appointed them. 2. CHRIST loveth the assembly of his Saints, and doth not disappoint the expectation of those that wait upon him in the appointed meanes, for in the appointed place it is said, *The Apostles saw him.* 3. The Faith of Beleevers is not alwayes alike vigorous and active, neither in comparison one of another, nor in comparison of a man with himself at diverse times: for heer are disciples who doubt nothing of Christs resurrection when they see him; and some also are *who doubted* at the first sight. 4. As Faith is clear and vigorous, so doth it see CHRIST to be GOD, and bringeth the soul down before him to worship, for such as did not doubt, *When they saw him, they worshipped him.*

Vers. 18. And Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth.

19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghost.

20. Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen.

To remove all doubting from every man, CHRIST draweth nearer to them, and speaketh to the Apostles in open audience, and giveth order for gathering and ruling his Church unto the end of the world. *Doct.* 1. The LORD draweth near unto his own, and communicateth himself familiarly to them, when it is needfull, and leaveth no means unassayed which may remove doubting from his weak Disciples, as heer knowing that some doubted. *He came and spake in* their hearing. 2. CHRIST not only as the Son of GOD, hath joint equall and the same soveraignity in Heaven and Earth with the Father, communicat unto him by eternall Generation, but also as GOD Incarnat, Godman, he hath supreme and absolut authority given unto him over all things in Heaven and earth, to and for the Church, all things for the good thereof, being put under his feet, without exception of any thing, save of him who hath put all things under his

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and he hath supreme, sole, and absolute Authority, in order unto all the Church, to appoint and administer the way and means of gathering, preserving and governing the Church, and all the affaires thereof unto the end of the world, that the whole will of God touching all things concerning his Worship, and mans Salvation, may be revealed unto us in his Word. 2. Christ hath instituted a Ministry of Teaching and Rulers in Heaven and in Earth. 3. Christ hath instituted a Ministry of Teaching and Rulers of his Church, to continue from his resurrection unto the end of the world. Go ye make Disciples, Teach them obedience to me, I will be with you to the end of the world. 4. The community of Ministers and Rulers of the Church [illegible] all the Nations of the earth under their charge, to gather Disciples [illegible] them, Go make all nations Disciples, saith he: Now these are made Disciples, [illegible] given up unto Christ, to be taught and governed by him, [illegible] being brought by others, who have power of them, as [illegible] and confesse unto Christ, who hath said of children [illegible] come unto me, and forbid them not. All these may and should be [illegible] the Church as Disciples and baptized; for he saith, Go make Disciples [illegible] them. 6. The communitie of Beleevers, or the body of Covenanted and baptized Disciples, are the subject of this authority granted for gathering of Churches, administration of Doctrine, Sacraments, Discipline, and other publick Ordinances: thus the Community of the Ministers, Teachers, and Rulers, contradistinguished from the body of Disciples, which is taught and governed; for in the said, Go ye, my Ministers make ye Disciples, Baptize ye, and Teach ye them. 7. Ministers or Church-rulers in this their Ecclesiastick charge, do not derive their power and authority from any under Heaven, but from Christ, who hath all power in Heaven and in Earth, and who giveth unto them a Commission to make Disciples unto Him, out of all Nations; for after hee hath said, All power is given to me, He subjoineth, Go ye therefore, and make Disciples of all Nations. 8. The Commission of Christs Ministers doth extend unto the drawing Nations into subjection unto Christ, and into Covenant with him, to be his Disciples and to obey all his Commandements; only by way of Doctrine; for, Go, saith he, by Doctrine make all Nations Disciples, this is the force of the Word, Teach in the Originall. 9. The Ministers of the Gospel, teaching and Ruling elders respective, are the true successours of the Apostles, in the dispensation of the Doctrine, Sacraments, and Discipline appointed by Christ, for they are appointed in the same Commission with the Apostles, and spoken unto in the person by Christ, saying, I will be with you unto the end of the world. 10. Baptisme is the seal of the Covenant made between God and all initiate Disciples, elder and younger, for after that they are commanded to make Disciples, they are commanded to baptize them, Go make Disciples and baptize them. 11. There are three persons in the God-head distinct one from another in order of subsistence and operation, the Father, the Son and the holy Ghost, for so beareth the Text. 12. These three are one God, undivided in Essence and Operation, equal and one in Authority and Power; their Name and their exercise of Authority is one; for it is said, Baptizing them, not in the names, but in the Name of the Father, Son, and holy Spirit. 13. The Covenant of Grace on both sides is made for cleansing and taking away sin, according to the way and order prescribed by God, in whose Name Baptisme or Sprinkling with water, for entring Disciples of remission of sins through CHRIST, and obliging them to holy Holinesse, is given and taken. 14. The Ministers and Rulers of the Church are limited unto the Commands given to them from Christ, they may not injoyn unto the Church any things save the Com-

mands

mands of Christ; These, and all these, and only these must they teach. Teaching them, saith he, *to observe whatsoever I have commanded you.* 15. The baptized Disciples of CHRIST may not walk as they list, but must study to observe all that CHRIST hath commanded his Ministers to teach them; for he saith, *Teaching them to observe all things whatsoever I have commanded you.* 16. Faithfull Ministers have assurance of CHRISTS assistance and blessing, in whatsoever part or time of the world they fall into. *I am with you* saith he, *unto the end of the world.* 17. People need not fear to join themselves in Church-society, with any Nation, under such Pastors, as do faithfully teach whatsoever CHRIST hath commanded: for CHRIST hath promised to be with such Teachers, and to blesse their labours to the end of the World; *Behold, I am with you to the end of the world.* 18. This whole Gospel is solid Truth, and worthy to be embraced, to be sealed, and to be sailed upon by all Men, according as the Euangelist giveth example unto us, closing the whole Doctrine, and this last Promise, with, AMEN.

FINIS.

Escapes.

Besides lesser Escapes in letters and points, which thou mayest easily correct: I pray thee take notice of these following. *Chap.* 2. vers. 1. *Doct.* 2. read *prophecie*, *Chap.* 4. vers. 23. *Doct.* 6. read, *is very*, *chap.* 5. vers. 6. *Doct.* 2. read, *soules as do feel this hunger be paine d.* vers. 14. 2. read, *erect*, vers. 21. read, Hinnom, or Gehenna, *chap.* 10. vers. 5. *Doct.* 1. read mixed multitude, vers. 10. *Doct.* 1. read, solicitous. *chap.* 12. vers. 19. 2. read, *yet not the voice*, and *uttered it not*, vers. 21. 1. read, *aliens*, vers. 26. 3. read, *which by* [illegible] *meanes*, vers. 37. are not to be *slighted*. *chap.* 13. vers. 22. *Doct.* 4. read a mans *Works*. *chap.* 14. vers. 30. *Doct.* 9. read, *felt weakness*, vers. 32. *Doct.* 3. read, *till now*. *chap.* 15. vers. 27. *Doct.* 4. read, *keep crumbs*.

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